

THE
Garden *of the* Soul :
OR, A
M A N U A L
O F
Spiritual Exercises
A N D
I N S T R U C T I O N S
F O R
CHRISTIANS who (living in the World)
aspire to DEVOTION.

L O N D O N :

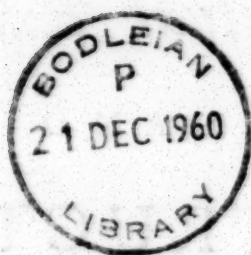
Printed in the Year of our Lord. 1759

THE

Journal of the

1850

MANUAL



INSTRUCTIONS

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THE GARDEN of the SOUL.

CHRISTIAN DOCTRINE:

OR, A

Summary of CHRISTIAN FAITH
and MORALITY.

SECT. I.

What every Christian must believe.

1. **E**VERY christian must believe that there is one God, and no more than one God: That this God is a pure Spirit, the Lord and Maker of heaven and earth, who has neither beginning nor end, but is always the same; is every where present, knows and sees all things, can do all things whatsoever he pleases, and is infinite in all perfections.

2. Every christian is bound to believe, that in this *one* God there are *three several Persons*, perfectly equal, and of the same substance; the *Father*, who proceeds from no one; the *Son*, who is born of the Father before all ages; and the *Holy Ghost*, who proceeds eternally from the *Father* and the *Son*: And that these three Persons have all the same age, the same power, the same wisdom, and are all three one and the same Lord, one and the same God.

3. We must all believe, that this God created the *Angels* to be with him for ever, and that one part of them fell from God by sin, and became *devils*: That God also created *Adam* and *Eve*, the first parents of all mankind, and placed them in the earthly *paradise*, from whence they were justly banished for the sin they committed in eating of the fruit of the *forbidden tree*: and that by this transgression of *Adam* we are all born in sin, and must have been lost for ever, if God had not sent us a *Saviour*.

4. We are bound to believe in this Saviour of all mankind, *Jesus Christ*, the Son of God, true God, and true man; *perfect God* from all eternity, equal to his Father in all things; and *perfect man*, from the time of his coming down from heaven for us, having a body and soul like us.

5. We must believe that this *Jesus Christ*, our Saviour, who had been long foretold by the prophets, was at God's appointed time conceived in the womb of the Virgin *Mary* by the power of the Holy Ghost, without having any man for his father, and was born of her, she still remaining a pure virgin: That during the time of his mortal life, he founded the christian religion by his heavenly doctrine and wonderful miracles, and then offered himself a sacrifice for the sins of the whole world, by dying upon a cross, to purchase mercy, grace and salvation for us: And that neither mercy, nor grace, nor salvation, either can, or ever could, since *Adam's* fall,
be

be obtained any otherwise, than through this death and passion of the Son of God.

6. We must believe that *Jesus Christ*, after he had been dead and buried for part of three days, rose again on the third day from death to life, never to die any more; and that, for the space of forty days, he was pleased, at different times, to manifest himself to his disciples, and then ascended into heaven in their sight: where, as man, he continually intercedes for us. From thence he sent down the Holy Ghost upon his disciples, to abide with them for ever, as he had promised, and to guide them and their successors into all truth.

7. We must believe the *catholic* or universal *Church of Christ*, of which he is the perpetual Head, and his Spirit the perpetual Director; which is founded upon a rock, and is ever victorious over all the powers of death and hell. This church is always *one*, by all its members professing *one* faith, in *one* communion, under *one* chief pastor, succeeding *St. Peter*, to whom *Christ* committed his whole flock, *St. John* xxi. 15, 16, 17. This same church is always *holy*, by teaching a *holy* doctrine, by inviting all to a *holy* life, and by the eminent *holiness* of many of her children. She is *catholic* or universal, by subsisting in all ages, by teaching *all* nations, and maintaining *all* truth: she is *apostolical*, by deriving her *doctrine*, her *communion*, her *orders*, and her *mission*, by an uninterrupted succession from the *apostles* of *Christ*.

8. With this *catholic* church the scriptures both of the *old* and *new testament* were deposited by the apostles : she is, in her pastors, the guardian and interpreter of them, and the judge of all controversies relating to them. These scriptures, thus interpreted, together with the traditions of the apostles, are to be received and admitted by all christians for the rule of their faith and practice.

9. We must believe that *Jesus Christ* has instituted in his church seven sacraments, or mysterious *signs* and instrumental *causes* of divine *grace* in our souls. *Baptism*, by way of a *new birth*, by which we are made children of God, and washed from sin. *Confirmation*, by which we receive the *Holy Ghost* by the imposition of the hands of the successors of the apostles, *Acts* viii. The *blest Eucharist*, which feeds and nourishes our souls with the *body* and *blood* of *Christ*, really present under the forms of bread and wine, or under either of them. *Penance*, by which penitent sinners are *absolved* from their sins, by virtue of the commission given by *Christ* to his ministers, *St. John* xx. and *St. Matt.* xviii. *Extreme Unction*, which wipes away the relics of sin, and arms the soul with the grace of God in the time of *sickness*, *St. James* v. *Holy Orders*, by which the ministers of God are *consecrated*. And *Matrimony*, which, as a sacred sign of the indissoluble union of *Christ* and his church, unites the married couple in a holy band, and imparts a grace to them suitable to that state, *Eph.* v.

10. We

10. We must believe, that *Jesus Christ* has also instituted the great *eucharistic sacrifice* of his body and blood, in remembrance of his death and passion. In this sacrifice he is mystically immolated every day upon our altars, being himself both priest and victim. This sacrifice is the principal worship of the new law, in which, and by which, we unite ourselves to *Jesus Christ*, and with him, and through him, we adore God in spirit and truth, give him thanks for all his blessings, obtain his grace for ourselves and the whole world, and pardon for all our sins, and those of the living and the dead.

11. We must believe that there is, in the catholic or universal church of God, a *communion of saints*, by means of which we communicate with all *holy ones*, and in all *holy things*. We communicate with the saints in heaven, as our fellow-members under the same head *Christ Jesus*; we give thanks to God for his gifts to them, and we beg a share in their prayers. We communicate with all the saints upon earth, in the same sacraments and sacrifice, and in a holy union of faith and charity. And we communicate with the faithful (who have departed this life in a more imperfect state, and who, by the law of God's justice, are for a while in a place of suffering) by offering prayers, and alms, and sacrifice to God for them.

12. We must believe also the necessity of divine *grace*, without which we cannot make so much as one step towards heaven: and that

all our good, and all our merits are the gift of God : that *Christ* died for all men : that God is not the author of sin : and that his grace does not take away our free-will.

13. We must believe that *Jefus Christ* will come from heaven at the last day to judge us all : that all the dead, both good and bad, shall rise from their graves at the sound of the last trumpet, and shall be judged by him according to their works : that the good shall go to heaven with him, body and soul to be happy for all eternity, in the enjoyment of the Sovereign Good ; and that the wicked shall be condemned, both body and soul, to the torments of hell, which are most grievous and everlasting.

S E C T. II.

What every Christian must do, in order to Life everlasting.

If thou wilt enter into Life, keep the Commandments, St. Matt. xix. 17.

1. **E**VERY christian, in order to life everlasting, must *worship* God as his first beginning and last end. This *worship* is to be performed first by *faith*, which makes both the understanding and the will humbly adore and embrace all those truths which God has taught, however obscure and incomprehensible they may be to our weakness. 2dly, By *hope*, which honours the infinite power, goodness, and mercy of God, and the truth of his promises ; and upon these grounds raises the soul to an assured expectation of mercy,
grace

grace and salvation, through the merits of *Jefus Chrift*. 3dly, By *charity*, which teaches us to love God with our whole hearts, for his own fake, and our neighbours as ourselves, for God's sake. 4thly, By the virtue of *religion*, the chief acts of which are *adoration*, *praise*, *thanksgiving*, *oblation* of ourselves to God, *sacrifice* and *prayer*, which ought to be the daily employments of a christian soul.

2. We must fly all idolatry, all false religion and superstition; under which name are comprehended all manner of *divinations*, or pretensions to fortune-telling; all witchcraft, charms, spells, observations of *omens*, *dreams*, &c. All these things are heathenish, and contrary to the worship of the true and living God, and to that dependence a christian soul ought to have on him.

3. We must reverence the name of God and his truth by a religious observance of all lawful oaths and vows, and by carefully avoiding all false, rash, unjust or blasphemous oaths and curses.

4. We must dedicate some notable part of our time to his divine service; and more especially consecrate to him those days that he has ordered to be sanctified, or kept holy.

5. Under God, we must love, reverence, and obey our parents, and other lawful superiours spiritual and temporal, and observe the laws of the church and state: as also, we must have a due care of our children, and of others that are under our charge, both as to their soul and body.

6. We must abstain from all injuries to our neighbour's person, by murder, or any other violence ; and from all hatred, envy, and desire of revenge : as also from spiritual murder, which is committed by drawing him into sin, by words, actions, or ill example.

7. We must abstain from adultery, and from all uncleanness of thoughts, words, and actions, beyond the lawful use of the marriage bed.

8. We must not steal, cheat, or any other way wrong our neighbour in his goods and possessions ; we must give every one his own, pay our debts, and make restitution for all unjust damages which we have caused.

9. We must not wrong our neighbour in his character or good name, by detraction or rash judgment ; or in his honour, by reproaches and affronts ; or rob him of the peace of his mind, by scoffs and contempt ; or of his friends, by carrying stories backwards and forwards. In all which cases, whosoever wrongs his neighbour, is obliged to make restitution or satisfaction.

10. As we are commanded to abstain from all deeds of lust and injustice, so are we also strictly obliged to restrain all desires in these kinds, and to resist the irregular motions of concupiscence. So far the ten commandments, which are a short abridgement of the whole eternal and natural law, which admits of no dispensation.

S E C T. III.

Gospel-lessons to be pondered at Leisure by every Christian Soul.

ENTER ye in at the narrow gate ; for wide is the gate, and broad is the way, that leadeth to destruction, and many there are who go in thereat : How narrow is the gate, and strait is the way, that leadeth to life, and few there are that find it ! *Matt. vii.*

Many are called, but few are chosen, *St. Matt. xx. 16. xxii. 14.*

Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven. But he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven, *St. Matt. vii. 21.*

What doth it profit a man, if he gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? *St. Matt. xvi. 26.*

One thing is necessary, *St. Luke x. 42.*

He that loveth father or mother more than me is not worthy of me ; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not up his cross and followeth after me, is not worthy of me, *St. Matt. x. 37, 38.*

Whosoever shall deny me before men, I will also deny him before my Father who is in heaven, *St. Matt. x. 33.* Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he

shall come in the glory of his Father with the holy angels, St. *Mark* xviii. 38.

Fear not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body in hell, St. *Matt.* x. 28.

He that loveth his life shall lose it, and he that hateth his life in this world, keepeth it unto life eternal, St. *John* xii. 25.

If any man will come after me, let him deny himself, and take up his cross, and follow me, St. *Matt.* xvi. 24.

Every one of you that doth not renounce all that he possesseth, cannot be my disciple, St. *Luke* xiv. 33.

If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not carry his cross, and come after me, cannot be my disciple, St. *Luke* xiv.

The friendship of this world is the enemy of God. Whosoever therefore will be a friend of this world, becometh an enemy of God, St. *James* iv. 4.

Love not the world, nor the things that are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world, is the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof; but he that doth the will of God abideth for ever, 1 St. *John* ii. 15, 16, 17. Unless

Unless ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, *St. Matt. xviii. 3.*

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted, *St. Matt. v. 3, 4, 5.*

Wo to you that are rich, for ye have your consolation.—Wo to you that laugh now, for ye shall mourn and weep, *Luke vi.*

Come to me all ye that labour, and are heavy laden, and I will refresh you. Take my yoke upon you, and learn of me, because I am meek and humble of heart, and ye shall find rest to your souls. For my yoke is sweet, and my burden light, *Matt. xi. 28.*

Whosoever shall exalt himself, shall be humbled; and he that shall humble himself, shall be exalted, *St. Matt. xxiii. 12.*

God resisteth the proud, but to the humble he giveth grace, *1 St. Peter v. 5.*

Take heed that you do not your justice before men, to be seen by them; otherwise ye shall not have a reward of your Father who is in heaven, *St. Matt. v. 1.*

No man can serve two masters.—Ye cannot serve God and mammon, *Matt. vi.*

Lay not up for yourselves treasures on earth, where rust and moth consume, and where thieves break through and steal. But lay up for yourselves treasures in heaven, &c. *St. Matt. vi. 19, 20.*

Seek first the kingdom of God, and his justice

iustice, and all these things shall be added unto you, *St. Matt. vi. 33.*

If ye live according to the flesh, ye shall die; but if by the spirit ye mortify the deeds of the flesh, ye shall live, *Rom. viii.*

Neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor liers with mankind; nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God, *1 Cor. vi. 9.*

If any man violate the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are, *1 Cor. iii. 17.*

Whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart, *St. Matt. v. 28.*

If thy right eye cause thee to offend, pluck it out, and cast it from thee.—And if thy right hand cause thee to offend, cut it off, and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell, *St. Matt. v. 29, 30.*

If ye will not forgive men, neither will your Father forgive you your offences, *St. Matt. vi. 15.*

Love your enemies; do good to them that hate you, and pray for them that persecute and calumniate you; that ye may be the children of your Father who is in heaven, *Mat. v. 44.*

I give you a new commandment, that ye love one another, as I have loved you, *St. John xiii. 34.*

If I speak with the tongues of men and of angels, and have not charity, I am become

as sounding brass, or a tinkling symbal: And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing: And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing, *1 Cor. xiii.*

Render to no man evil for evil.—If it be possible, as much as is in you, have peace with all men. Revenge not yourselves, &c. Be not overcome by evil, but overcome evil with good, *Rom. xii. 17, 18, 19, 21.*

Let not the sun go down upon your anger, *Eph. iv. 26.*

Through many tribulations we must enter into the kingdom of God, *Acts xiv. 21.*

All that will live godly in *Christ Jesus*, shall suffer persecution, *2 Tim. iii. 12.*

In your patience ye shall possess your souls, *St. Luke xxi. 19.*

Whatsoever ye would that men should do to you, do ye also to them, *Matt. vii. 12.*

Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly, *Luke xxi.*

Be ye perfect, as also your heavenly Father is perfect, *St. Matt. v. 48.*

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you, *St. Matt. vii. 7.* If ye ask the Father any thing in my name, he will give it you, *St. John xvi. 23.*

Let

Let him that thinketh himself to stand, take heed lest he fall, *1 Cor. x. 12.*

Watch; because ye know not at what hour your Lord will come.—Be ready, because at what hour ye know not, the Son of man will come, *St. Matt. xxiv. 42, 44.*

Watch ye and pray, that ye enter not into temptation, *St. Matt. xxvi. 41.*

Whether ye eat, or drink, or whatsoever else ye do, do all to the Glory of God, *1 Cor. x. 31.*

We brought nothing into this world, and certainly we can carry nothing out. But having food and wherewith to be covered, with these we are content. But they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils, *1 Tim. vi. 7, 8, 9, 10.*

Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire, *St. Matt. vii. 19.*

Except ye do penance, ye shall all perish, *St. Luke xiii. 5.*

He that shall persevere to the end, he shall be saved, *St. Matt. xxiv. 13.*

Be thou faithful unto death, and I will give thee the crown of life. *Rev. ii. 10.*

It is a fearful thing to fall into the hands of the living God, *Heb. x. 31.*

Behold, I come quickly, and my reward is with me, to render to every man according to his works, *Rev. xxii. 12.*

A Table

A Table of all the Feasts and Fasts that are observed by the Catholics of England.

All the Sundays in the year.

JANUARY.

1 The Circumcision, or New-Year's Day.

6 The Epiphany, or Twelfth Day.

FEBRUARY.

2 * The Purification, or Candlemas Day.

24 * St. Matthias Apostle.

MARCH.

19 St. Joseph, Spouse of the B. Virgin.

25 The Annunciation of the B. V. or Lady-day.

APRIL.

23 St. George the Martyr.

MAY.

1 St. Philip and St. James Apostles.

3 The Invention, or finding of the Cross.

JUNE.

24 * The Nativity of St. John Baptist

29 * St. Peter and St. Paul.

JULY.

25 * St. James Apostle.

26 St. Anne, Mother of the B. Virgin

AUGUST.

10 * St. Laurence Martyr.

15 * The Assumption of the B. Virgin.

24 * St. Bartholomew Apostle.

SEPTEMBER.

8 * The Nativity of the B. Virgin.

21 * St. Matthew Apostle.

29 Michaelmas Day.

OCTOBER.

28 * St. Simon and St. Jude Apostles

NOVEMBER.

1 * All Saints.

30 * St. Andrew Apostle.

DECEMBER.

8 The Conception of the B. Virgin.

21 * St. Thomas Apostle.

25 * Christmas-Day.

26 St. Stephen the Martyr.

27 St. John Apostle.

28 Holy Innocents.

29 St. Thomas of Canterbury.

Moveable Feasts.

Easter-Day. with the two days following.

Ascension-Day, or the Thursday forty days after Easter.

* Whitfunday, and the two days following

Corpus Christi, being the first Thursday after Trinity Sunday.

A Table of all the days of Fasting and Abstinence.

Fasting Days.

The forty days in Lent.

The

The ember days, at the four seasons, being the Wednesday Friday, and Saturday of the first week in Lent, of Whitsun week, of the third week in September, and of the third week in Advent

The eves or virgils of those festivals above-named, which are mark'd with an asterisk *. Where note, that if the feast falls upon a Monday, the eve is kept upon Saturday.

All Fridays, except betwixt Easter and Whitsuntide, and from Christmas-day till the octave of Twelfth-day, and those upon which a holy-day of obligation falls, unless it be in Lent, or an ember day.

Abstinence Days.

The Sundays in Lent.

The three rogation days, being the Monday, Tuesday, and Wednesday before Ascension Day.

St. Mark, April 25, unless it falls in Easter week

The Fridays above excepted from the rule of fasting.

All Saturdays, out of Lent, besides such as are vigils or ember days; but if Christmas Day falls upon a Friday or Saturday, it is not abstinence.

N. B. That the catholic church commands all her children, upon Sundays and holy-days, to be present at the great eucharistic sacrifice, which we call the mass, and to rest from servile work on those days and to keep them holy.

2dly. She commands them to abstain from flesh, on all days of fasting and abstinence; and on fasting days to eat but one meal.

3dly. She commands them to confess their sins to their pastors at least once a year.

4thly. She commands them to receive the blessed sacrament at least once a year, and that at Easter, viz. between Palm-Sunday and Low-Sunday.

The fourth council of Lateran, Can. 21. ordains, "That every one of the faithful of both sexes, after they come to the years of discretion, shall in private faithfully confess all their sins, at least once a year, to their own pastor: and take care to fulfil, to the best of their power, the penance enjoind them; receiving reverently, at least at Easter, the sacrament of the eucharist, unless perhaps by the counsel of their pastor, for some reasonable cause, they judge it proper to abstain from it for a time; otherwise let them be excluded out of the church whilst living, and when they die be deprived of christian burial."

A

MORNING EXERCISE.

WE must prevent the sun to bless thee (O God) and adore thee at the dawning of the light, Wisd. xvi. 28.

O God, my God, to thee do I watch at break of day, Ps. lxii. 2.

At your first waking in the morning make the sign of the cross, saying, *In the name of the Father, and of the Son, and of the Holy Ghost, Amen. Blessed be the holy and undivided Trinity, now, and for ever, Amen.* Then adore God, and make an offering of your whole being to him for that day and for ever.

Take great care not to let the devil run away with your first thoughts: for very much depends upon giving them to God, who is your first beginning, and last end, and therefore expects from you the first fruits of the day. And as he has, with an incomparable love, watched over you all the night whilst you were asleep, it would be very ungrateful not to open the eyes of your soul, to look up towards him, and give yourself to him, as soon as you awake.

Take care also to rise early, that you may gather the manna of heaven; of which you will have little or no share, if you begin the day by indulging sloth and sensuality in bed, instead of imploying that first and most precious time in conversation with God.

Whilst you are dressing and washing yourself,

self, entertain some pious thoughts, and by devout aspirations beg of God to cloath your soul with heavenly virtues, and to wash you clean from all stains of sin.

Then kneel down in your oratory, or by your bed-side : make the sign of the cross, in memory of *Christ* crucified ; and place yourself in the presence of the divine Majesty, by a lively faith that he sees and beholds you, and is in the very center of your soul. Bow yourself down to adore him, beg pardon for your unworthiness and sins, and crave his grace, that you may behave yourself as you ought in his presence. Then say

The Lord's Prayer.

OUR Father who are in heaven, hallowed be thy name : Thy kingdom come : Thy will be done on earth as it is in heaven. Give us this day our daily bread : And forgive us our trespasses, as we forgive them that trespass against us : And lead us not into temptation : But deliver us from evil. *Amen.*

The Angelic Salutation.

HAIL *Mary*, full of grace, our Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, **JESUS**. Holy *Mary*, mother of God, pray for us sinners, now, and at the hour of our death. *Amen.*

The Apostles Creed.

I Believe in God the Father Almighty, Creator of heaven and earth. And in
Jesus

Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin *Mary*; suffered under *Pontius Pilate*, was crucified, dead and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the right-hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.
Amen.

The Confiteor.

I Confess to Almighty God, to blessed *Mary* ever virgin, to blessed *Michael* the archangel, to blessed *John* the baptist, to the holy apostles *Peter* and *Paul*, and to all the saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault: Therefore I beseech the blessed *Mary* ever virgin, the blessed *Michael* the archangel, the blessed *John* the baptist, the holy apostles *Peter* and *Paul*, and all the saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. *Amen.*

May the Almighty and merciful Lord give me pardon, absolution, and remission of all my sins. *Amen.*

A form of Morning Prayer, containing Acts of Adoration, Thanksgiving, Contrition, &c. proper to be made every Morning.

O Almighty and everlasting God, Lord of heaven and earth, behold I a poor worm of the earth, and a most miserable sinner, presume to appear before thee, and speak to thee the Holy of Holies, and the Sovereign Maker of all things. O! cast me not away from thy face, how unworthy soever: but assist me now by thy divine grace; and teach me to pray to thee as I ought.

And first acknowledging myself thy creature, and the work of thy hands, and confessing my total dependence on thee, I desire to praise and glorify thee, and to pay thee the best homage I am able, in union with that which is paid thee by all that fear thee and love thee upon earth, and by all the blessed angels and saints in heaven; and by thy Son my Saviour *Jesus Christ* in his humanity. I adore thy Sovereign Majesty, prostrate in soul and body before thee. I offer up myself, and all that I have or am, to thee as to my first beginning: and I aspire to thee as to my last end, with whom I hope to live for ever. I give thee thanks from the bottom of my heart, for all thy benefits, particularly for having brought me to the beginning of this day; for having thought of me from all eternity, and loved me from all eternity; for having made me out of nothing, preserved me from innumerable evils; borne with me so long

long in my sins when there was but a hair's breadth betwixt my soul and hell; redeemed me by the death and passion of thy only son; called me to the true church, preferably to millions of others; so often admitted me to thy sacraments; favoured me with thy graces and inspirations; watched over me night and day; appointed thy angels to guard me, and prepared a happy eternity for me. For these and all other thy blessings bestowed upon me a most unworthy sinner, and upon thy whole church, and every member thereof, whether triumphant in heaven, suffering in purgatory, or militant on earth, and especially those bestowed on our head *Christ Jesus*; and for thy own great glory manifested in the creation and redemption of the world, I give thee most humble and hearty thanks, in union with the thanksgivings of the same Lord *Jesus Christ* thy Son, and of thy whole church in heaven and earth.

But what a wretched return have I hitherto made to thee, O Lord, for all thy mercies and favours! Alas! my whole life has been nothing but sin and ingratitude. At my first coming to the use of reason I turned my back upon thee; and have ever since been a rebel to thy divine Majesty: I have daily transgressed thy commandments, in thought word, and deed: I have neglected thy gracious calls and inspirations, abused thy patience and long-suffering; and too often have crucified my Saviour by my offences. And now, O Lord, what shall I say? but that it grieves

grieves me to the bottom of my heart that I have so grievously offended thy infinite goodness: I acknowledge myself unworthy to lift up my eyes to heaven, or so much as to name thy holy name, after so many treasons against thy Divine Majesty. The meanest place amongst thy servants is infinitely too good for me, who have deserved a thousand hells. But as thy mercy is greater than my iniquities, this encourages me to return to thee like the prodigal child, in hopes of finding the like reception. I now detest all my sins, because they are detestable in thy sight; I most humbly beg pardon for them all, through the death and passion of *Jesus Christ*, and I most firmly resolve, by thy grace, rather to die than to commit the like any more. Be thou my keeper, O Lord, for the time to come; and give me a penitential spirit, that I may daily offer henceforward to thee the sacrifice of a contrite and humble heart. I desire by thy grace to make satisfaction for my sins by worthy fruits of penance; and I will willingly accept from thy hands whatever pains, crosses, or sufferings I shall meet with during the remainder of my life, or at my death, as just punishments of my iniquities; begging that they may be united to the sufferings and death of my Redeemer, and sanctified by his passion, in which is all my hope for mercy, grace, and salvation.

I desire to spend this day in thy divine service; and therefore I now offer up to thee all the thoughts, words and actions of this day,

day, that they may all be consecrated to thee by a pure intention of thy greater glory, in union with that pure intention, with which my Lord *Jesus Christ* performed all his actions in his mortal life. I beg that my whole soul, with all its powers, may be ever thine; that my memory may be always recollected in thee; that my understanding may always be enlightened by thy truth, and my will always enflamed by thy love. O! that every breath that I shall take this day might be an act of praise and love of thee; as the blessed in heaven are every moment praising and loving thee!

I humbly beg thy grace, through the death and passion of *Jesus Christ*, that I may not fall into any sin this day, and especially that I may be preserved from such and such faults, which I am most subject to. I resolve to renounce them, O my God, now and for ever; and to the best of my power to fly all dangerous occasions, and to resist the first motions of them: but of myself I can do nothing, and therefore my whole trust and confidence is in thy power, goodness and mercy, and in the assistance of thy divine grace. O! look to me, dear Lord, or, like another *Judas*, I shall betray thee this day. Oh! rather let me die than be so miserable.

Grant that I may serve thee this day in spirit and truth, by faith, hope, and love: give me prudence to direct my steps to thee, justice to regulate my conduct to my neighbours, fortitude to carry me safe through all difficult-

ties and dangers, and temperance to restrain me from all unlawful pleasures and passions: teach me to be meek and humble of heart, and to deny myself, and take up my cross and follow thee; teach me in all things to know and to do thy holy will.

Have mercy on thy whole church militant upon earth; exalt her by the gifts of thy grace to all her members; give her saints for her chief bishops and other prelates; propagate her faith throughout the whole world; extirpate all heresies, schisms, errors and abuses; convert all poor sinners to thee; grant perseverance to all that are in thy grace; to whose prayers and good works I desire to be associated: let thy right-hand assist and protect all the clergy and religious, and all apostolical missionaries, throughout the world, that they may all faithfully promote thy cause, and shine like lights to the rest of the faithful. Have mercy on all christian kings and princes, and on all magistrates and men in power, that they may all fear, love, and serve thee, and reverence thy church. Have mercy on this nation, and remove from us those scourges which our manifold sins have deserved, and bring back our wandering steps to the ways of peace and truth. Have mercy on my parents, relations, friends, and benefactors, whether as to soul or body, and on all those for whom I am more particularly bound to pray, or who have desired my prayers; on my superiors; on all those who are under my charge; on all those whom I have injured,

red, or to whom I have given scandal, by word, action, or ill example. Have mercy also upon my enemies, forgive them their sins, and fill both their hearts and mine with thy charity. Comfort all those that are in affliction, sickness or pain; assist all that are in slavery or captivity; defend all that are under temptation, and grant a happy passage to all that are in their agony; grant to us all a relief in our respective necessities, the remission of all our sins, the grace of final perseverance, and life everlasting. Remember also, O Lord, all the faithful departed, that have slept in thy faith, and in thy grace, and especially those whom I am more particularly bound or accustomed to pray for; deliver them from all their pains, and grant them rest, light, and peace everlasting, through *Jesus Christ* our Lord. *Amen.*

O blessed Virgin *Mary*, unspotted Mother of my God and Saviour *Jesus Christ*; be thou a Mother to me, since thy adorable Son has been pleased to call us all his brethren, and to recommend us all to thee, in the person of his beloved disciple, *St John* xix. 26. Take me and mine under thy holy protection, and continually represent to the eternal Father in our behalf the merits of the death and passion of thy Son.

O all ye glorious angels and saints, and you in particular my holy patrons *N. and N.* happy citizens of the heavenly *Sion*, pray for us poor children of *Eve*, to our common Lord, by the merits of our common Mediator,

that we may ever love him and serve him here, till we come with you to love, praise, and enjoy him for all eternity.

O Angel of God, who, by divine appointment, art my guardian, to watch over me in all my ways, be pleased this day to illuminate, preserve, rule, and govern me, whom the goodness of our God has committed to thy charge, and to defend me from all the powers of darkness.

Acts of Faith, Hope, and Charity, proper for the Morning, or any other time of the Day.

Of F A I T H.

O My God, I believe with a most firm faith all those things which thou hast revealed, and which thy holy church proposes to my belief. I believe in one true and living God, my first beginning and last end; and that in this one God there are three distinct Persons, Father, Son, and Holy Ghost. I believe in *Jesus Christ* the Son of God, true God and true Man, who was born of the Virgin *Mary*, and died upon the cross to deliver us all from sin and hell. I bow down my understanding and my will to adore these and all other thy sacred truths, how incomprehensible soever to my weakness. I embrace them all, and adhere to them with all my soul, because they have been revealed by thee, the sovereign Truth, who neither canst deceive, nor be deceived. I believe in all things according as the holy catholic church believes. In this faith I now live; in the
same

same, by thy grace, I resolve to die. Be thou pleased daily to increase and strengthen this my faith.

Of H O P E.

O My God, nothing is hard or impossible to thee, because thy power is infinite ; and there is nothing that thou art not willing to do in favour of us poor mortals, because thy mercy and goodness for us is infinite. Thou hast made us to thy own image and likeness, and thou lovest the work of thy hands ; thou hast redeemed us by the precious blood of thy only Son ; and for his sake thou art ever opening thy hand to pour out thy graces upon us ; never forsaking us if we forsake not thee ; and still calling upon unhappy sinners that have forsaken thee, to return to thee : thou hast promised mercy to such as sincerely seek it, grace to such as heartily pray for it, and eternal salvation through *Jesus Christ*, to such as persevere to the end in thy fear and love. Upon these strong grounds I build all my hopes ; and relying upon the assistance of thy grace, and the merits of my Saviour *Jesus Christ*, I trust to find mercy in the forgiveness of my sins, and so to pass the remainder of this mortal life in thy divine service, that I may come hereafter to enjoy thee in a happy eternity. In thee, O Lord, is my hope, O let me never be confounded.

Of C H A R I T Y.

O My God, thou commandest me to love thee with my whole heart, with my whole

soul, with all my mind, and with all my strength; and 'tis my sincere desire so to love thee. O come and take possession of my whole heart and soul, and teach me this heavenly art of love. Let this sacred fire ever burn upon the altar of my heart: let nothing be able to extinguish it. O let nothing in life or death ever separate me from thy love.

Thou art the supreme Good; the Fountain of all good; and thou art infinitely good to me. Thou art the sovereign Beauty, the sovereign Bounty, and the sovereign Truth, the immense and incomprehensible Ocean of all Perfection. Thou art my Creator, my Redeemer, the best of Friends, and my perpetual Benefactor. Thou art my sweet Repose, my true and only Joy, and eternal Felicity. Thou art my constant Lover, the Father and Spouse of my soul. Thou art my God and my All. O! when shall I be so happy as to see thee, to love thee, and to enjoy thee for ever!

I desire with my whole heart, that the whole universe may glorify thee; that thou mayst be known, worthily praised and served by all nations; that thy love may subdue all hearts; and that all thy creatures may fulfil thy will in all things. O when will sin have an end? when will thy kingdom perfectly come? when wilt thou reign all in all? in the mean time I offer thee my whole self without reserve, and I desire to be for ever a servant of thy love; and to invite as many as I can to love thee, whom I desire to love in thee, and for thee. I rejoice with my whole
soul,

soul, that thou art in thyself eternally and infinitely happy; and that nothing can be added to thy greatness and glory. O grant that we may all be eternal witnesses of this glory, and eternally rejoice therein, through *Jesus Christ* thy Son. *Amen.*

The Angelus Domini, to be said Morning, Noon and Night, in Memory of our Saviour's becoming Man for our Salvation.

1. **T**HE angel of the Lord declared unto *Mary*, and she conceived of the Holy Ghost. *Hail Mary, &c.*

2. Behold the Handmaid of the Lord; may it be done unto me according to thy word. *Hail Mary, &c.*

3. And the word was made flesh, and dwelt among us. *Hail Mary, &c.*

Let us Pray.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of *Christ* thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection, through the same *Christ* our Lord. *Amen.*

Instructions for Meditation, or mental Prayer, proper to be made every Day in the Morning.

I will meditate on thee in the Morning, Psalm lxii. 7.

The wise Man will give his heart to resort early to the Lord that made him, and he will pray in the sight of the most High, Ecclus. xxxix. 6.

Meditation, consisting of *considerations* on the great truths of christianity, pious *affections* and manifold *elevations* of the soul to God, and serious *resolutions* of devoting one's self to him, is allowed to be one of the most important exercises of a christian life, and such as ought to be performed daily, by as many as would serve God in good earnest. The time most proper for it is in the morning. The most proper place one's closet, or what other place one can be most recollected in. The chief subjects to be meditated on, especially for beginners, are, the end for which we came into this world: the benefits of God, and the many motives we have to love and serve him: the vanity of the honours, riches and pleasures of this life; and how very suddenly all these things vanish away: the enormity of sin, and the multitude of our own sins in particular: the certainty and uncertainty of death; and the necessity of preparing for it: the account that we must one day give for our whole lives to an all-seeing Judge: the eternal joys of heaven, and the eternal torments of hell: the presence and majesty of God: the life and death of *Jesus Christ*: the examples of his saints: the state of our own interior,
in

in order to the knowledge of ourselves, our passions and vices, &c.

The method of meditation prescribed by that great master in spirituality, St. *Francis de Sales*, in his *introduction*, part the 2d, is as follows: *First*, Place yourself in the presence of God, by a lively faith that he sees and beholds you, and is most intimately present in the very centre of your soul; prostrate yourself in spirit before him, to adore this sovereign Lord, whose majesty fills heaven and earth: make an offering of your whole being to him; and humbly beg his pardon for all your past treasons and sins.

Secondly, Implore with fervour and humility his light and grace, that you may perform this important exercise as you ought.

Thirdly, Consider attentively upon the subject which you have chosen for your meditation (which you ought to have prepared over night) and let the truths of heaven sink deep into your soul. Dwell most upon such points as you find yourself most affected with.

Fourthly, From these considerations draw pious *affections* of the love of God, of gratitude for his benefits, repentance for your sins, and the like, which are the principal part of mental prayer, and what you ought most to insist upon.

Fifthly, From these affections pass on to good resolutions of a serious amendment of your life, particularly with regard to such failings as you are most subject to: and determine with yourself to begin that very day

to put these good purposes in execution on such occasions as shall offer.

Sixthly, Conclude by thanksgiving to God for the affections and resolutions he has given you; offer them to him, and beg his blessing on them.

Seventhly, Lay up in your mind such points of your meditation as have touched you most, and oftentimes in the day reflect upon them. Which the saint compares to the gathering, as it were, a nosegay, in this garden of devotion to smell at all the day.

Eighthly, Such as find difficulty in meditation may help themselves, by using some good book, reading leisurely and pausing upon what they read, and drawing proper affections and resolutions from it.

Ten Meditations out of the first Part of *St. Francis de Sale's Introduction to a Devout Life*: Which may serve as Examples of this Exercise; and are very proper to bring a Soul to a Resolution of serving God.

With desolation is all the land made desolate, because there is none that considereth in the heart, Jeremiah xii. 11.

The first Meditation. On our Creation.

Prepara- PLACE yourself in the presence of
tion. 1. God.

2. Beseech him to inspire you.

Con-

Considerations. 1. Consider that so many years ago you were not yet in the world, and that your being was a mere nothing. Where were we, O my soul, at that time? the world had lasted so many ages, and yet there was no news of us.

2. God has framed you out of this nothing, to make you what you are, merely of his own goodness; having no need at all of you.

3. Consider the being that God has given you; for it is the highest in this visible world, capable of eternal life, and of being perfectly united with his Divine Majesty.

Affections and resolutions. 1. *Humble yourself exceedingly in the presence of God, saying in your heart with the Psalmist, O Lord, I am in thy sight a mere nothing, and how hadst thou remembrance of me to create me! Alas, my soul, thou wast ingulfed in that ancient nothing, and hadst yet been there had not God drawn thee thence. And what couldst thou have done remaining there?*

2. *Give thanks to God.* O my great and good Creator, how am I obliged to thee, since thou hast vouchsafed to take me out of this nothing, and by thy great mercy to make me what I am! What can I do to bless thy holy name as I ought, and to render due thanks to thy inestimable goodness!

3. *Confound yourself.* But alas! my Creator, instead of uniting myself to thee by love and service, I have been a rebel to thee by my inordinate affections, wandering and straying

away from thee, to unite myself to sin; valuing thy goodness no more than if thou hadst not been my Creator.

4. *Prostrate yourself before God.* O my soul, know that the Lord is thy God: it is he that has made thee, and not thou thyself. O God, I am the work of thy hands.

5. I will then no more henceforth take pleasure in myself since of myself I am nothing. Why dost thou magnify thyself, O dust and ashes? yea, rather, O very nothing, why dost thou exalt thyself? To humble therefore myself, I resolve to do such and such things; to suffer such and such disgraces: I will change my life, and henceforth follow my Creator, and esteem myself honoured with that condition and being which he has given me, employing it entirely in obedience to his will, by such means as shall be taught me, and as I shall learn from my ghostly father.

Conclusion. 1. *Give thanks to God.* Bless thy God, O my soul, and let all that is within me praise his holy name; for his goodness has drawn me, and his mercy has created me out of nothing. 2. *Offer.* O my God, I offer to thee the being which thou hast given me: from my heart I dedicate and consecrate it to thee. 3. *Pray.* O God, strengthen me in these affections and resolutions. O blessed Virgin, recommend them to the mercy of thy Son, with all for whom I ought to pray.
Pater. Ave Credo.

After your prayer, out of these considerations which you have made, gather a little
nosegay

nosegay of Devotion, to smell to all the rest of the day.

The second Meditation. On the end for which we were created.

Prepara- **PLACE** yourself in the presence of God.

1. Beseech him to inspire you.

Considerations. 1. God has not placed you in this world for any need he has of you, who are altogether unprofitable to him, but only to exercise his goodness in you, by giving you his grace and glory. And to this end he hath enriched you with an understanding to know him, with a memory to be mindful of him, with a will to love him, an imagination to represent to yourself his benefits, eyes to behold his wondrous works, a tongue to praise him; and so of the other faculties.

2. Being created and put into the world for this intent, all actions contrary to it are to be avoided and rejected; and whatever conduceth not to this end ought to be contemned as vain and superfluous.

3. Consider the wretchedness of worldings, who never think of this, but live as though they believed themselves created for no other end, than to build houses, plant trees, heap up riches, and such like foolries.

Affections and resolutions. 1. Confound yourself, reproaching your soul with her misery, which has hitherto been so great, as that she hath seldom or never considered this. Alas! shall you say, how

how did I employ my thoughts, O God, when I placed them not upon thee? What did I remember when I forgot thee? What did I love when I loved not thee? Alas! I ought to have fed upon truth, and I have glutted myself with vanity; I have served the world, which was created but to serve me.

2. *Detest your past life.* I renounce you, O vain thoughts and unprofitable fancies: I abjure you, O frivolous and hateful remembrances! O unfaithful and disloyal friendships, lewd and wretched slaveries, ungrateful contentments, and irksome pleasures, I abhor you.

3. *Return to God.* And thou, O my God, my Saviour, thou shalt be from henceforth the sole object of my thoughts; I will no more apply my mind to objects that may be displeasing to thee. My memory shall entertain itself all the days of my life with the greatness of thy clemency so mercifully exercised on me: thou shalt be the delight of my heart, and the sweetness of my affections.

4. Ah! such and such trash and trifles to which I applied myself, such and such unprofitable employments, in which I have foolishly squandered away my days, such and such affections which have captivated my heart, shall henceforth be a horror to my thoughts, and to this end I will use such and such good remedies.

Conclusion. 1. *Thank God who made you for so excellent an end.* Thou hast created me; O Lord, for thyself, and for the everlasting enjoyment

joyment of thy incomprehensible glory : O when shall I be worthy of it ? when shall I praise thee and blefs thee as I ought ? 2. *Offer.* I offer to thee, O my dear Creator, all these affections and resolution, with all my heart and soul. 3. *Pray.* I beseech thee, O God, to accept my desires and purposes, and give thy holy benediction to my soul, to the end that it may accomplish them, through the merits of thy blessed Son's blood, shed for me upon the cross, &c *Pater. Ave. Credo.* Make your little nosegay of devotion, as aforesaid.

The third Meditation. On the Benefits of God.

Prepara- **PLACE** yourself in the presence of *tion.* 1. God.

2. Beseech him to inspire you.

Considerations. 1. Consider the corporal graces which God has bestowed upon you ; what a body, what conveniencies to maintain it, what health, and lawful recreations to entertain it, what friends and assistances ! But consider all this with respect to many other persons much more worthy than yourself, who are destitute of all these blessings : some spoiled in their bodies, health, and limbs ; others abandoned to the mercy of reproaches, contempts, and dishonours ; others oppressed with poverty ; and God has not suffered you to become so miserable.

2. Consider the gifts of mind. How many are in the world stupid, frantic, or mad ; and why are you not of this number ? God has favoured you. How many are there who have
been

been brought up rudely and in gross ignorance; and by God's providence you have been educated liberally and honourably.

3. Consider the spiritual graces. O *Philothheus*, you are a child of the catholic church; God has taught you to know him even from your most tender age. How often has he given you his sacraments; how many inspirations, internal illuminations, and reprehensions for your amendment? how frequently has he pardoned you your faults; how often has he delivered you from the occasions of casting yourself away to which you were exposed? And were not all these years past given you as a time and opportunity to advance the good of your soul? Consider in particular how good and gracious God has always been to you.

Affections and resolutions. 1. *Admire the goodness of God.* O how good is my God towards me! O how gracious is he! How rich is thy heart, O Lord, in mercy, and liberal in clemency! O my soul, let us recount for ever how many favours he has done us.

2. *Be astonished at your ingratitude.* But what am I, O Lord, that thou art so mindful of me! Ah! how great is my unworthiness! alas! I have even trodden the blessings under foot. I have dishonoured thy graces, perverting them into abuse and contempt of thy sovereign goodness. I have opposed the depth of my ingratitude to the height of thy grace and favour.

3. *Stir yourself up to acknowledgment.* Well then,

then, my heart, be now no more unfaithful, ungrateful, and disloyal to this great Benefactor. And now shall not my soul henceforth be wholly subject to God, who has done so many wonders and favours to me and for me.

4. Ah ! withdraw then your body, *Philotheus*, from such and such sensualities ; and consecrate it to the service of God, who has done so much for it. Apply your soul to know and acknowledge him by such exercises as shall be requisite for that purpose. Employ diligently the means which you have in the church to save your soul, and love Almighty God. Yes, O my God, I will be diligent in prayer ; I will hear thy holy word, and put in practice thy inspirations and counsels.

Conclusion. 1. 'Thank God for the knowledge he hath now given you of your duty, and for the benefits hitherto received. 2. Offer him your heart with all your resolutions. 3. Pray him that he will strengthen you to practise them faithfully through the merits of his Son's death. Implore the intercession of the blessed Virgin, and of the Saints. *Pater. Ave. Credo.* Make your little spiritual nosegay as before.

The fourth Meditation. On Sin.

Prepara **P**PLACE yourself in the presence
tion. 1. of God.

2. Beseech him to inspire you.

Considerations. 1. Call to mind how long
it

it is since you began to sin, and examine how much, since that beginning, sins have been multiplied in your heart. How every day you have increased them against God, against yourself, and against your neighbour, by work, by word, or by desire.

2. Consider your evil inclinations, and how far you have followed them; and by these two points you shall find that your sins are greater in number than the hairs of your head, yea than the sands of the sea.

3. Consider in particular the sin of ingratitude against God, which is a general sin, and extends itself over all the rest, making them infinitely more enormous. Consider then how many benefits God has bestowed upon you, and how you have abused them all in prejudice of the giver: and in particular how many inspirations have you despised; how many good motions have you made unprofitable? But above all, how many times have you received the sacraments? and where are the fruits of it? What is become of all those precious jewels with which your dear Spouse adorned you? All these have been buried under your iniquities. With what preparation have you received them? Think on this ingratitude, that God having run so far after you, you have run from him to lose yourself.

Affections and resolutions. 1. *Be confounded at your misery.* O my God! how dare I appear before thy eyes? Alas! I am but the corruption of the world, and a very sink of sin and ingratitude. Is it possible that I have
been

been so disloyal, as not to have left any one of my senses, nor any one of the powers of my soul, which I have corrupted, violated, or defiled; and that not so much as one day of my life has passed, in which I have not brought forth such wicked effects? Is it thus that I have recompensed the benefits of my Creator, and the precious blood of my Redeemer?

2. *Crave pardon*, and cast yourself at the feet of your Lord, like the prodigal child, like a penitent *Magdalen*, or like a woman that has defiled her marriage-bed with all kind of adultery. Have mercy, O Lord, upon this poor sinner! Alas! O living Fountain of compassion, have pity on this wretch.

3. *Resolve to live better*. No, O Lord, never more, with the help of thy grace, never more will I abandon myself to sin. Alas! I have loved it too much; now I detest it, and embrace thee. O Father of mercy, I will live and die in thee.

4. To expiate my sins past, I will accuse myself of them courageously; and will not leave one unbanished from my heart.

5. I will use all possible endeavours to extirpate all the roots of sin out of my heart; and in particular such and such vices, which I am most inclined to.

6. To accomplish this, I will constantly embrace the means which I shall be advised to; and think I have never done enough to repair so grievous offences.

Conclusion. 1. Give God thanks for expect-
ing

ing your amendment till this hour ; and bless him that he has given you these affections.

2. Offer him up your heart, that you may put them in execution. 3. Desire him to strengthen you, &c. *Pater. Ave. Credo.*

Make your little nosegay of Devotion as above.

The fifth Meditation. On Death.

Prepara- PLACE yourself in the presence
sim. 1. of God.

2. Beseech him to inspire you with his grace.

3. Imagine yourself to be extremely sick, lying on your bed, and without any hope of recovery.

Considerations. 1. Consider the uncertainty of the day of your death. O my Soul, thou must one day go out of this body ; but when shall that day be ? shall it be in winter or in summer ? in city or in country ? by day or by night ? shall it be suddenly, or on notice given thee ? by sickness or by accident ? shalt thou have leisure to make thy confession ? shalt thou have the assistance of thy ghostly father ? Alas ! of all this we know nothing at all ; only certain it is, that we shall die, and that perhaps sooner than we imagine.

2. Consider that then the world shall end in regard of you ; for it will last no longer to you, it will turn upside down before your eyes : for then the pleasures and the vanities, the worldly joys and fond affections of our life, will seem to us shadows and airy clouds.

Ah,

Ah, wretch ! for what toys and trifles have I offended God ? You shall then see that for a mere nothing you have forsaken him. On the contrary, devotion and good works will then seem to you sweet and delightful. O why did I not follow this lovely and pleasant path ? The sins which before seemed very little, will appear as big as mountains, and your devotion very small.

3. Consider the long and languishing farewells your soul will then give this world : she will then take her leave of riches, vanities, and all idle company ; of pleasures, pastimes, friends and neighbours : of kindred, children, husband and wife ; in short, of every creature ; and finally of her own body, which she will leave pale, hideous, and loathsome.

4. Consider with what hurrying they will carry away this body, to cover it under the earth : which done, the world will think no more of you, than you have thought on others ; God's peace be with him, they will say, and that's all. O death, how void art thou of regard or pity !

5. Consider how the soul, being departed from the body, takes her way to the right-hand, or to the left. Alas ! whither shall your's go ! what way shall it take ? No other than that which it began here in this world.

Affections and resolutions. I. *Pray to God, and cast yourself into his arms.* Alas ! O my Lord, receive me into thy protection at that dreadful day : make that hour happy and favourable

vourable to me ; and rather let all the other days of my life be sad and sorrowful.

2. *Despise the world.* Since then I know not the hour in which I must leave thee, O wretched world, I will no more set my heart upon thee. O my dear friends and relations, pardon me if I love you no more but with a holy friendship, which may last eternally : for why should I unite myself to you, so as to be forced to break and dissolve that knot ?

3. I will then prepare myself against that hour, and take all possible care to end this journey happily. I will secure the state of my conscience to the utmost of my ability, and take present order for the amendment of such and such defects.

Conclusion. Give thanks to God for these resolutions which he has given you. Offer them to his Divine Majesty. Be instant with him to give you a happy death, by the merits of that of his dearly beloved Son. Implore the assistance of the blessed Virgin, and of the glorified Saints. *Pater. Ave. Credo.* Make a posy of myrrh.

The sixth Meditation. On Judgment.

Preparation. **P**Lace yourself in the presence of God.

1. Beseech him to inspire you with his grace.

Considerations. 1. After the time that God hath prescribed for the continuance of the world ; after many signs and dreadful pre-
sages

sages, which will cause men to pine away through fear and anguish; a fire raging like a torrent shall burn and reduce to ashes every thing that is upon the face of the earth; nothing which we see upon it shall be spared.

2. After these flames and thunder-bolts, all men shall arise from their graves (excepting such as are already risen) and at the voice of the Angel they shall all appear in the valley of *Josaphat*. But alas! with what difference? for the one sort shall arise in glorified and resplendent bodies; the others in bodies most hideous and horrid.

3. Consider the majesty with which the Sovereign Judge will appear, environed with all his angels and saints: before him shall be borne his cross, shining much brighter than the sun; an ensign of mercy to the good, and of justice to the wicked,

4. This sovereign judge, by his dreadful command, which shall be suddenly obeyed, will separate the good from the bad, placing the one at his right hand, and the other at his left. O everlasting separation! after which these two companies shall never meet.

5. The separation being made, and the books of conscience opened, all men shall see clearly the malice of the wicked, and their contempt against God; and on the other side the penance of the good, and the effects of God's grace which they have received; and nothing shall lie hid. O God, what a confusion will this be to the one, and what a consolation to the other!

6. Con-

6. Consider the last sentence pronounced against the wicked: *Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.* Ponder well those weighty words. *Depart*, saith he, a word of eternal banishment against those miserable wretches, excluding them eternally from his glorious presence. He calls them *cursed*. O, my soul, how dreadful a curse! a general curse, including all manner of woes; an irrevocable curse, comprehending all time and eternity. He adds, *into everlasting fire*. Behold, O my heart, this vast eternity! O eternal eternity of pains, how dreadful art thou!

7. Consider the contrary sentence of the good: *Come*, saith the judge; O sweet word of salvation, by which God draws us to himself, and receives us into the bosom of his goodness! *Blessed of my Father*, O dear blessing, which comprehends all happiness! *Possess the kingdom prepared for you from the foundation of the world*. O good God, what excess of bounty! for this kingdom shall never have an end.

Affections and resolutions. 1. Tremble, O my soul at the remembrance of these things. O my God, who shall secure me in that day, when the pillars of heaven shall tremble for fear?

2. Detest your sins, which only can condemn you in that dreadful day.

3. *Ab!* wretched heart of mine, resolve to amend. O Lord, I will judge myself now, that I may not be judged then. I will examine

amine my conscience, and condemn myself. I will accuse and chastise myself, that the eternal judge may not condemn me in that dreadful day, I will therefore confess my sins, accept of all necessary advice, &c.

Conclusion. Thank God, who has given you means to provide for that day, and time to do penance. Offer him your heart to perform it. Pray him to give you grace duly to accomplish it. *Pater. Ave. Credo, &c.* Make your spiritual nosegay for all the day.

The seventh Meditation. On hell.

Preparation. **P**LACE yourself in the presence of God.

1. Humble yourself, and implore his assistance.
2. Represent to yourself a dark city, all burning, all stinking with pitch and brimstone, and full of inhabitants, who cannot get out.

Considerations. 1. The damned are in the depth of hell, as within this woful city, where they suffer unspeakable torments, in all their senses and members; because, as they have employed all their senses and members in sinning, so shall they suffer in them all the punishments due to sin. The eyes, for lascivious looks, shall be afflicted with the horrid vision of hell and devils. The ears, for delighting in vicious discourses, shall hear nothing but wailings, lamentations, desperate howlings; and so of the rest.

2. Besides all these torments, there is another

other greater, which is the loss and privation of God's glory, from the sight of which they are excluded for ever. Now if *Abfalom* found it more grivous to him to be denied the seeing the face of his father *David*, than to be banished; O God, what a grief will it be, to be for ever excluded from beholding thy most sweet and gracious countenance!

3. Consider above all. the eternity of these pains, which above all things makes hell intolerable. Alas! if a flea in your ear, or if the heat of a little fever make one short night so long and tedious, how terrible will the night of eternity be, accompanied with so many torments! From this eternity proceeds eternal despair, infinite rage, and blasphemy, &c.

Affections and resolutions. 1. *Terrify yourself with the words of the prophet Isaiah: O, my soul, art thou able to live for ever in everlasting flames, and amidst this devouring fire? Wilt thou forfeit the sight of thy God for ever?*

2. *Confess that you have deserved hell, yea oftentimes.* From henceforth will I take a new course; for why should I go down into this bottomless pit? I will therefore use this or that endeavour to avoid sin, which only can bring me to this eternal death.

Give thanks. Offer. Pray. *Pater. Ave. Credo.*

The eighth Meditation. On heaven.

Prepara- PLACE yourself in the presence
tion. 1. of God. 2. Be-

2. Beseech him to inspire you with his grace.

Considerations. 1. Consider a fair and clear night, and think how pleasant it is to behold the sky all spangled with that multitude and variety of stars : join this now with the beauty of as clear a day, so as the brightness of the sun may no way hinder the lustre of the stars nor moon ; and then say boldly, that all this put together is nothing in comparison with the excellent beauty of the heavenly paradise. Oh ! how this lovely place is to be desired ! Oh ! how precious is this city.

2. Consider the glory, beauty, and multitude of the inhabitants in this blessed country : those million of millions of angels, cherubims, and seraphims : those troops of apostles, prophets, martyrs, confessors, virgins, and holy matrons. The number is innumerable. O how blessed is this company ! the meanest of them is more beautiful to behold than all this world : what a sight then will it be to see them all ? But, O my God, how happy are they ! they sing continually harmonious songs of eternal love ; they always enjoy a constant mirth ; they interchange one with another unspeakable contentments, and live in the comfort of a happy and indissoluble society.

3. In fine, consider how blessed they are to enjoy God, who rewards them for ever with his lovely aspect, and by the same infuses into their hearts a treasure of delights : how great a happiness it is to be united everlastingly

ly to this Sovereign Good. They are there like happy birds flying and singing perpetually in the air of his divinity, which encompasses them on all sides with incredible pleasure. There every one does his best, and without envy sings the Creator's praise. Blessed be thou for ever, O sweet and sovereign Creator and Redeemer, who art so bountiful to us, and dost communicate to us so liberally the everlasting treasures of thy glory: Blessed be you for ever, says he, my beloved creatures, who have so faithfully served me, and who now shall praise me everlastingly, with so great love and courage.

Affections and resolutions. 1. *Admire and praise this heaven'y country.* O, how beautiful art thou, my dear Jerusalem! and how happy are thy inhabitants!

2. *Reproach your heart with the little courage it has had hitherto, in wandering so far from the way of this glorious habitation.* O, why have I strayed so far from my Sovereign Good? Ah! wretch that I am, for these foolish and trivial pleasures have I a thousand thousand times forsaken eternal and infinite delights! Was I not mad, to despise such precious blessings for so vain and contemptible affections!

3. *Aspire now with fervour to this delightful habitation.* O, my gracious God, since it has pleased thee at length to direct my wandering steps in the right way, never hereafter will I turn back. Let us go, my dear soul, let us go to this eternal repose: let us walk to-
wards

wards this blessed land that is promised us. What have we to do in this *Egypt*? I will therefore disburden myself of all such things as may divert or retard me in so happy a journey: I will perform such and such things as may conduct me to it.

Give thanks. Offer. Pray. *Pater. Ave. Credo.*

The ninth Meditation. By way of election and choice of heaven.

Prepara- PLACE yourself in the presence
tion. 1. of God.

2. Humble yourself before his Majesty, and beseech him to inspire you with his grace.

3. Imagine yourself to be in a plain field, all alone with your good angel, as young *Toby* going to *Rages*, and that he shews you heaven open, with all the pleasures represented in the former meditation; then beneath that he shews you hell wide open, with all the torments described in the meditation of hell: you being thus placed in your imagination, and kneeling by your good angel.

Considerations. 1. Consider that it is most true, you are between heaven and hell; and that the one and the other is open to receive you, according to the choice you shall make.

2. Consider that the choice you shall make in this world, shall last for all eternity in the other.

3. And though both the one and the other be open to receive you, according to your choice, yet God, who is ready to give you

either the one by his justice, or the other by his mercy, desires notwithstanding, with an incomparable desire, that you would make choice of heaven; and your good angel also importunes you with all his power, offering you on God's behalf a thousand assistances, and a thousand graces, to help you thither.

4. Consider, that *Jesus Christ* beholds you from above in his clemency, and graciously invites you, saying, Come my dear soul, to everlasting rest within the arms of my goodness, where I have prepared immortal delights for thee in the abundance of my love. Behold likewise with your inward eyes the blessed Virgin, who with a motherly love exhorts you, saying, take courage, my child, despise not the desires of my son, nor so many sighs which I have given for thee, thirsting with him after thy eternal salvation. Behold the saints also exhorting you, and millions of blessed souls sweetly inviting you, and wishing nothing more than to see your heart united with theirs in praising and loving God for ever; assuring you that the way to heaven is not so hard as the world makes it. Be of good courage, dear brother, say they, he that shall diligently consider the way of devotion, by which we ascended hither, shall see that we came to those immortal delights by pleasures incomparably sweeter than those of the world.

Election. 1. O hell, I detest thee now and for evermore; I detest thy torments and pains; I detest thy miserable and accursed eternity:

eternity : and above all, I detest those eternal blasphemies and maledictions, which thou vomitest out eternally against my God. And turning my heart and soul to thee, O beautiful paradise, everlasting glory and endless felicity, I chuse my habitation for ever, and irrevocably, within thy fair and blessed mansions, within thy holy and most lovely tabernacles. I bless thy mercy, O my God, and accept the offer which it pleaseth thee to make me of it. O my sweet Saviour *Jesus*, I accept thy everlasting love; and the purchase which thou hast made for me of a place in this heavenly *Jerusalem*, not so much for any other thing, as to love and bless thee for ever and ever.

2. Accept the favours which the blessed Virgin and the saints offer you : promise them to advance towards them ; and give your hand to your good angel, that he may guide you thither. Encourage your soul to make this choice. *Pater. Ave. Credo.*

The tenth Meditation. By way of election and choice which the soul makes of a devout life.

Prepara- **P** *PLACE* yourself in the presence of God.

2. Prostrate yourself before him, and implore the assistance of his grace.

Considerations. 1. Imagine yourself again to be in a plain field, all alone with your good angel ; and that you see on your left-hand the devil, seated on a great high throne, with many infernal spirits about him, invironed with a great troop of worldlings, who,

all bare-headed, acknowledge him for their lord, and do him homage, some by one sin, and some by another. Observe the countenance of ail the wretched courtiers of this abominable king. Behold some of them transported with hatred, envy and passion; others killing one another; others consumed with cares, pensive and anxious to heap up riches; others bent upon vanity, without any manner of pleasure, which is not empty and unprofitable: others wallowing in the mire, buried and putrified in their brutish affections. Behold how they are without rest, order, and decency: behold how they despise one another, and love but in shew. In a word, you shall see a lamentable commonwealth, miserably tyrannized over by this cursed king, which will move you to compassion.

2. On the other side, behold *Jesus Christ* crucified, who with a cordial love prays for these poor enthralled people, that they may be freed from this tyranny, and calls them to himself: behold round about him a troop of devout persons with their angels. Contemplate the beauty of this kingdom of devotion. O, what a sight is it to see this troop of virgins, men and women, whiter than the lilies: that assembly of widows full of holy mortification and humility! See the rank of divers married people living peaceably together with mutual respect, which cannot be without great charity. Consider how these devout souls join the exterior care of the house with the care of the interiour, the love of the husband

band with that of the celestial bridegroom. Consider them all universally, and you shall see in them a sweet, holy and lovely order, observing our Saviour, whom every one would willingly plant in the midst of his heart. They are full of joy, but that joy is comely, charitable and well ordered; they love one another, but their love is most pure and holy: such as suffer afflictions amongst this devout company torment not themselves much, nor lose courage. Lastly, behold those eyes of our Saviour, who comforts them, and how they altogether aspire to him.

3. You have already shaken off *Satan* with all his cursed execrable troop by the good affections and resolutions you have conceived; but you are not yet arrived at *Jesus*, nor united with this blessed and holy company of devout people, but have hitherto kept yourself between the one and the other.

4. The blessed Virgin, with St. *Joseph*, and a hundred thousand others, who are of the squadron of those who have lived in the world, invite and encourage you. And the crucified King himself calls you by your name: Come, my well beloved, come, that I may crown thee.

Election. O world! O abominable troop! no, never more shall you see me under your banner. I have for ever left off your fooleries and vanities. O king of pride, O cursed king, infernal spirit, I renounce thee, with all thy vain pomps, I detest thee, with all thy works.

2. And turning myself to thee, my dear *Jesus*, King of felicity and immortal glory, I embrace thee with all the powers of my soul I adore thee with all my heart, I choose thee now and for ever for my King, and with inviolable fidelity I pay thee irrevocable homage, and submit myself to the obedience of thy holy laws and ordinances.

3. O sacred Virgin, my dear lady, I choose thee for my guide, I put myself under thy colours, I offer thee a particular respect and special reverence..

4. O my good angel, present me to this sacred assembly, and forsake me not till I arrive at this blessed company, with whom I say, and will say for ever, in testimony of my choice, Live *Jesus*, live *Jesus*. *Pater. Ave. Credo.*

Instructions and Devotions for hearing M A S S.

S E C T. I.

What the Mass is, and for what end it is to be offered.

1. **F**ROM the beginning of the world the servants of God were always accustomed to offer *sacrifice* to him; by way of acknowledging his sovereignty, and paying their homage to him: and in all ancient regions, true or false, this worship of *sacrifice* was always looked upon as a most solemn act
of

of religion, due to the deity which they worshipped.

2. In the law of nature, and in the law of *Moses*, there was a great variety of sacrifices; some bloody, in which the victim was slain, others unbloody: some were called *holocausts*, or *whole burnt-offerings*, in which the whole host or victim was consumed in fire upon God's altar, for his *honour and glory*; others were called *sin-offerings*, which were offered for *sins*; others were offerings of *thanksgiving*; others, in fine, were *peace*, or *peace-offerings*, which were offered for obtaining favours of God; the word *peace*, in the scripture style, signifying all manner of good and prosperity.

3. All these sacrifices of the law of nature, and of the law of *Moses*, were of themselves but *weak and needy elements*, and only figures of a sacrifice to come, viz. that of *Jesus Christ*; in consideration of which sacrifice only, and of the *faith* of the offerers, by which they believed in the Redeemer to come, those ancient sacrifices were then accepted by the divine Majesty, when they were accompanied with the inward sacrifice of the heart: but not for any intrinsic worth or dignity of the things offered; for no other blood but the blood of *Christ* could wash away our sins. Hence, in the 39th *Psalms*, spoken in the person of *Christ* to his Father, we read; *Sacrifice and oblation thou didst not desire, but a body thou hast fitted to me.* (So St. Paul reads it, *Heb. x. 5.*) *Burnt-offering and sin-offering*

offering thou didst not require ; then said I, Behold I come. To give us to understand, that by reason of the insufficiency of the sacrifices of the old law, *Christ* himself would come to be our sacrifice, and would offer up his own body and blood for us.

4. Accordingly our Saviour *Jesus Christ* at the time appointed by his Father, having taken flesh for us, was pleased to offer himself a sacrifice for us all, dying upon the cross for the sins of the whole world. By this one offering we were completely redeemed, in as much as our ransom was paid, and all mercy, grace, and salvation were purchased for us. Neither can there now be any need of his dying any more, or purchasing any other graces for us than those for which he has already paid the price of his blood.

5. Nevertheless, for the daily application of this one eternal redemption to our souls, and that the mercy, grace, and salvation, which he has purchased for us, may be actually communicated to us, he not only continually appears in our behalf in the sanctuary of heaven, there representing and offering to his Father his death and passion for us, but has also instituted the *blessed Eucharist*, the night before his passion, in which he has bequeathed us his body and blood, under the sacramental veils, not only to be received by us as a *sacrament*, for the food and nourishment of our souls, but also to be offered and presented by his ministers to his Father (mystically broken and shed) as a sacrifice : not by way of a new death,

death, but by way of a standing memorial of his death ; a daily celebrating and representing his death to God, and an applying to our souls the fruits of it.

6. This eucharistic sacrifice of the body and blood of *Christ*, daily offered under the forms of *bread* and *wine*, in remembrance of his passion, is what we call the *Mass*. This is the solemn liturgy of the catholic church. This is that *pure offering* which is made to God in every place among the Gentiles, according to the prophecy of *Malachi*, i. v. 10. 11. By this *Christ* is a priest for ever according to the order of *Melchisedech*, *Pf.* cix. whose sacrifice was bread and wine, *Gen.* xv.

7. This sacrifice of the mass is the same in substance with that which *Christ* offered for us upon the cross ; because both the *Victim offered*, and the Priest, or *principal Offerer*, is the same *Jesus Christ*. The difference is only in the manner of the offering ; because upon the cross our Saviour offered himself in such manner, as really to shed his blood, and die for us ; whereas now he does not really shed his blood, nor die any more. And therefore this is called an *unbloody sacrifice* ; and that of the cross a *bloody sacrifice*.

8. By reason of this near alliance which this sacrifice of the mass has with the sacrifice of the cross, it compleatly answers all the different ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. *Christ* is here both Priest and victim, representing in Person, and offering

fering up his death and passion to his Father: First, For the *adoration*, praise, honour, and glory of the divine Majesty. Secondly, In *thanksgiving* for all his benefits. Thirdly, For the obtaining *pardon* of our sins. Fourthly, For the obtaining of *grace* and salvation for us, by the merits of that same death and passion. And therefore this sacrifice, in order to all these ends, must be infinitely beyond all the *holocausts*, *thank offerings*, *sin-offerings*, and *peace-offerings* of the ancient law.

9. This sacrifice of the mass then is offered up to God in the catholic church, *First*, As a daily *remembrance* of the passion of *Christ*: *Do this for a commemoration of me*: St. Luke xxii. *Secondly*, As a most solemn *worship* of the divine Majesty. *Thirdly*, As a most acceptable *thanksgiving* to God, from whence it has the name of *Eucharist*. *Fourthly*, As a most powerful means to move God to shew mercy to us in the *forgiveness of our sins*; for which reason we call it *propitiatory*. And *lastly*, As a most effectual way to *obtain* of God all that we want, coming to him (as we here do) with *Christ*, and through *Christ*.

10. For these ends, both priest and people ought to offer up the sacrifice of the mass: the priest, as *Christ's* minister, and in his person; and the people by the hands of the priest; and both the one and the other by the hands of the great High-Priest *Jesus Christ*. And with this offering of *Christ's* both the one and the other ought to make a total offering of themselves also by his hands, and in union with him.

11. Hence

11. Hence the best devotion for hearing mass, is that which has for its object the passion of *Christ*, and which tends to unite the soul to *Christ*, and through him to his Father; and which most perfectly answers all the other ends of this sacrifice, *viz.* the adoration of God, thanksgiving for all his benefits, the obtaining pardon for all our sins, and grace in all our necessities.

S E C T. II.

The manner of hearing mass.

“ **W**HEN you are going to hear mass,
 “ let your first care be to endeavour to
 “ recollect yourself, as well as you can, by
 “ calling home your wandring thoughts, and
 “ taking them off from all other businesses
 “ and concerns. Imagine that you hear within
 “ you the sweet voice of your Saviour, inviting
 “ you to come to his sacrifice, and to
 “ unite yourself to him.
 “ In your way to the church or chapel,
 “ put yourself in spirit in the company of
 “ the blessed Virgin, and the other pious
 “ women going to mount *Calvary*, to be
 “ present at the passion and death of our
 “ Lord. Represent your Saviour as carrying
 “ his cross before you, to be immolated
 “ thereon for your sins, and bewail these
 “ sins of yours, as the causes of all his sufferings.
 “ When you enter the church or chapel,
 “ humble yourself profoundly in the presence
 “ of God, whose house you come into; and
 “ if

“ if the blessed sacrament be kept there, adore
 “ your Saviour upon your bended knees. At
 “ taking of holy water, making the sign of
 “ the cross upon yourself, beg pardon for
 “ your sins, and humbly crave that you may
 “ be washed and cleansed from them by the
 “ blood of the Lamb.

“ Chuse, as much as you can, a place to
 “ kneel in, where you may be most recol-
 “ lected, and least disturbed. There repre-
 “ sent to yourself by a lively faith the ma-
 “ jesty of God, and humbly beg his mercy
 “ and grace, that you may assist at this tre-
 “ mendous sacrifice in the manner you ought.

“ At the beginning of the mass, the priest
 “ at the foot of the altar makes the sign of
 “ the cross, saying: *In the name of the Father,*
 “ *and of the Son, and of the Holy Ghost, Amen.*
 “ and then recites with the clerk the 42^d
 “ Psalm, *Judica me, Deus, &c. Judge me, O*
 “ *God,* which you may either recite with
 “ him, or pray as follows.”

A prayer for the beginning of the mass.

O Almighty Lord of heaven and earth, be-
 hold I a wretched sinner presume to ap-
 pear before thee this day, to offer up to thee
 by the hands of this thy minister, and by
 the hands of our High-Priest. *Jesus Christ*
 thy Son, the sacrifice of his body and blood,
 in union with that sacrifice which he offered
 to thee upon the cross, 1st, For thy own ho-
 nour, praise, adoration and glory. 2^{dly}, In
 remembrance of his death and passion. 3^{dly},
 In

In thanksgiving for all thy blessings bestowed on him and on his whole church, whether triumphant in heaven, or militant on earth; and especially for those bestowed on me, the most unworthy of all. *4thly*, For obtaining pardon and remission of all my sins; and of those of all others, whether living or dead, for whom I ought to pray. And *lastly*, for obtaining all graces and blessings both for myself, and for thy whole church. O, be thou pleased to assist me in such a manner by thy grace, that I may behave myself this day as I ought to do in thy divine presence, and that I may so commemorate the death and passion of thy Son, as to partake most plentifully of the fruits of it. Through the same *Jesus Christ*, thy Son. *Amen.*

“ Then the priest bowing down says the
 “ *Confiteor, I confess to Almighty God, &c.* by
 “ way of a general confession to God, to the
 “ whole court of heaven, and to all the
 “ faithful there present, of his sins and un-
 “ worthiness: and to beg their prayers to
 “ God for him. And the clerk, in the name
 “ of the people, prays for the priest, that God
 “ would have mercy on him, and forgive him
 “ his sins, and bring him to everlasting life.
 “ Then in the name of all there present, the
 “ clerk makes the like general confession to
 “ God, to the whole court of heaven, and
 “ to the priest, and begs his prayers. And
 “ the priest prays to God to shew mercy to
 “ all his people, and to grant them pardon,
 “ absolu-

“ absolution, and remission of all their sins.
 “ Which is done to the end that both priest
 “ and people may put themselves in a peni-
 “ tential spirit, in order to assist worthily
 “ at this divine sacrifice. You may either
 “ say the *Confiteor*, according to the form
 “ which you have above in the morning exer-
 “ cise, *page 21*, or you may pray as follows.’

A prayer at the Confiteor.

O Blessed Trinity, one God, Father, Son,
 and Holy Ghost, prostrate in spirit be-
 fore thee, I here confess, in the sight of the
 whole court of heaven, and of all thy faith-
 ful, my innumerable treasons against thy di-
 vine Majesty. I have sinned, O Lord, I have
 sinned : I have grievously offended thro’ the
 whole course of my life, in thought, word,
 and deed ; and therefore am most unworthy
 to lift up my eyes to heaven, or so much as
 to name thy sacred name : how much more
 am I unworthy to appear here in thy sanctu-
 ary, and to assist among thy angels at these
 heavenly mysteries, which require so much
 purity ; because *Jesus Christ* himself is here in
 person both Priest and Victim ! But, O my
 God, thy mercies are above all thy works,
 and thou wilt not despise a contrite and hum-
 ble heart : and therefore I here venture to
 come into thy temple, and with the poor pub-
 lican, and, as I hope, with the same peniten-
 tial spirit, I strike my breast and say, *O God,*
be merciful to me a sinner. [Repeat this
 thrice.] And I humbly hope to find this
 mercy

mercy which I crave, thro' that passion and death which is here celebrated. O Fountain of mercy, grant this mercy to me, and to all poor sinners. *Amen.*

“ After the *Confiteor* the priest goes up to the altar, saying, *Take away from us, we beseech thee, O Lord, our iniquities, that we may be worthy to enter with pure minds into the holy of holies, thro' Christ our Lord, Amen.* Say the same with him : and when he kisses the altar as a figure of *Christ*, and the seat of the sacred mysteries, make an act of love for your divine Saviour, and embrace his feet with an humble and tender affection.

“ When the priest is come up to the altar, he goes to the book, and there reads what is called the *Introit* or *entrance* of the mass, which is different every day, and is generally an anthem taken out of the scripture, with the first verse of one of the *Psalms*, and the *Glory be to the Father*, &c. to glorify the blessed Trinity.”

A prayer at the Introit.

GRant, O Lord, we may be truly prepared for the offering this great sacrifice to thee this day ; and because our sins alone can render us displeasing to thee, therefore we cry aloud to thee for mercy.

“ The priest returns to the middle of the altar, and says alternately with the clerk the *Kyrie eleison*, or *Lord have mercy on us,* which

“ which is said three times to God the Father ; three times *Christe eleison*, or *Christ have mercy on us*, to God the Son ; and three times again *Kyrie eleison*, to God the Holy Ghost. Join in this frequent calling for mercy ; but let it be with a truly contrite and humble heart.

“ After the *Kyrie eleison*, the priest recites the *Gloria in Excelsis*, or *Glory be to God on High*, &c. being an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth of *Christ*. Join in this heavenly hymn, and excite in your soul the affections which it expresses.”

The Gloria in Excelsis.

GLORY be to God on high, and peace on earth to men of good-will. We praise thee, we bless thee, we adore thee, we glorify thee, we give thee thanks for thy great glory. O Lord God, O heavenly King, O God the Father Almighty, O Lord *Jesus Christ*, the only begotten Son, O Lord God, O Lamb of God, O Son of the Father, O thou who takest away the sins of the world, have mercy on us : O thou who takest away the sins of the world, receive our prayer : O thou who sittest at the right-hand of the Father, have mercy on us : for thou alone art holy, thou alone art Lord, thou alone art most high, O *Jesus Christ*, together with the Holy Ghost, in the glory of God the Father, *Amen*.

“ N. B.

“ N. B. This being a hymn of joy, is
 “ omitted in the masses of *requiem* for the
 “ dead, and in the masses of the *Sundays* and
 “ *Ferias* of the penitential times of *Advent*
 “ and *Lent*, &c.

“ At the end of the *Gloria in excelsis*, the
 “ priest kisses the altar, and turning to the
 “ people, says *Dominus vobiscum*, *The Lord*
 “ *be with you* Answer ; *Et cum spiritu*
 “ *tuo*, *And with thy spirit*. As often as this
 “ salutation is repeated, pray that our Lord
 “ may be always with you, with his mi-
 “ nisters, and with all his people, by di-
 “ recting and assisting all with his heavenly
 “ grace.

“ The priests returns to the book, and says,
 “ *Oremus*, *Let us pray*, and then reads the
 “ collect or collects of the day, concluding
 “ them with the usual determination, *Per*
 “ *Dominum nostrum*, &c. *Through our Lord*
 “ *Jesus Christ*, &c. with which the church
 “ commonly concludes all her prayers.
 “ Whilst the priest is reading the collects
 “ you may thus join with him.”

A prayer at the collects.

O Almighty and eternal God, we humbly
 beseech thee mercifully to give ear to the
 prayers here offered thee by thy servant in
 the name of thy whole church, and in be-
 half of us thy people. Accept them, to the
 honour of thy name, and the good of our
 souls ; and grant to us all mercy, grace, and
 salvation. Thro' our Lord *Jesus Christ*, Amen.

On

On the festival of a saint.

GRANT, we beseech thee, Almighty God, that the examples of thy saints may effectually move us to reform our lives, that while we celebrate their festivals, we may also imitate their actions. Thro' our Lord *Jesus Christ, Amen.*

“ The *collects* being ended, the priest lays his hands upon the book, and reads the *epistle* or *lesson* of the day. At the end of which the clerk answers, *Deo Gratias, Thanks be to God*, viz. for the heavenly doctrine there delivered. Then follow some verses or sentences of scripture, called the *Gradual*, which are every day different. During the *epistle* and *gradual* you may pray thus.”

A prayer at the Epistle.

THOU hast vouchsafed, O Lord, to teach us thy sacred truths by the prophets and apostles: O grant that we may so improve by their doctrine and examples in the love of thy holy name, and of thy holy law, that we may shew forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by thy light, and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with clean hearts. Through our Lord *Jesus Christ.*

A prayer at the Gradual.

HOW wonderful, O Lord, is thy name through the whole earth ! I will bleſs thee, O Lord, at all times ; thy praise ſhall ever be in my mouth. Be thou my God and my Protector for ever ; I will put my whole truſt in thee ; O let me never be confounded.

“ After this the book is removed to the
 “ other ſide of the altar, in order to the
 “ reading of the goſpel for the day ; which
 “ removal of the book represents the paſſing
 “ from the preaching of the old law, figured
 “ by the leſſon or epiſtle, to the goſpel of
 “ Jeſus Chriſt publiſhed by the preachers of
 “ the new law. The prieſt before he reads
 “ the goſpel, ſtands a while bowing down
 “ before the middle of the altar, begging of
 “ God in ſecret to cleanſe his heart and his
 “ lips, that he may be worthy to declare
 “ thoſe heavenly words. You may at the
 “ ſame time aſk of God, that he would open
 “ your ears and heart, that theſe divine leſ-
 “ ſons may ſink deep into your ſoul.

“ At the beginning of the goſpel the prieſt
 “ greets the people with the uſual ſalutation,
 “ *Dominus vobiscum.* The Lord be with you,
 “ and then tells out of which of the evange-
 “ liſts the goſpel is taken, ſaying, *Sequentia S.*
 “ *Evangelii ſecundum,* &c. i. e. *What follows*
 “ *is of the Holy Goſpel,* &c. At which words
 “ both prieſt and people make the ſign of the
 “ croſs, *Fiſt*, upon their foreheads, to ſig-
 “ nify that they are not aſhamed of the croſs
 “ of

“ of *Christ*, and his doctrine. *Secondly*, Upon
 “ their mouths, to signify that they will ever
 “ profess it in words. *Thirdly*, Upon their
 “ breast, to signify that they will always keep
 “ it in their hearts. The clerk answers, *Glo-*
 “ *ria tibi, Domine, Glory be to thee, O Lord.*

“ At the gospel stand up, to declare by that
 “ posture your readiness to go and do what-
 “ soever you shall be commanded by your
 “ Saviour in his gospel : and if you have not
 “ the convenience of reading of it, or other-
 “ wise attending to it, you may pray as fol-
 “ lows.”

A prayer at the Gospel.

O Lord *Jesus Christ*, who camest down from
 heaven to instruct us in all truth, and
 continuest daily to teach us by thy holy gos-
 pel, and the preachers of thy word ; grant
 me grace, that I may be wanting in no care
 necessary for being instructed in thy saving
 truths : let me be as industrious in my soul's
 concern, as I am for my body : that while I
 take pains in the affairs of this world, I may
 not, through stupidity or neglect, let my soul
 starve and perish everlastingly. Let the rules
 of thy gospel be the direction of my life, that
 I may not only know thy will, but likewise
 do it ; that I may observe thy commandments ;
 and resisting all the inclinations of corrupt na-
 ture, ever follow thee, who art the Way, the
 Truth, and the Life : for thus only can I be
 thy true disciple ; and thus only, O *Jesus*,
 canst thou be my Master.

“ At

“ At the end of the gospel the clerk answers, *Laus tibi Christe, Praise be to thee, O Christ.* And the priest kisses the book in reverence to those sacred words he has been reading out of it. Then upon all Sundays, and many other festival days, standing in the middle of the altar, he recites the *Nicene* creed, kneeling down at these words: *He was made man*, in reverence to the great mystery of our Lord’s Incarnation.”

The Nicene Creed.

I Believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord *Jesus Christ*, the only begotten Son of God, and born of the Father before all ages; God of God, Light of Light, true God of true God; begotten, not made; consubstantial to the Father; by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, and *he was made man*: was crucified also for us under *Pontius Pilate*; he suffered and was buried, and the third day he rose again according to the scriptures. He ascended into heaven, sits at the right-hand of the Father, and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of life, who proceeds from the Father and the Son, who together with the Father and the

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Son

Son, is adored and glorified, who spoke by the prophets. And one, holy, catholic and apostolic church: I confess one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. *Amen.*

“ Then the priest turns about to the
 “ people, and says, *Dominus vobiscum, The*
 “ *Lord be with you.* And having read in the
 “ book a verse or sentence of the scripture,
 “ which is called the *Offertory*, and is every
 “ day different, he uncovers the chalice, and
 “ taking in his hand the paten, or little
 “ plate, offers up the bread to God: then
 “ going to the corner of the altar, he takes
 “ the wine, and pours it into the chalice,
 “ and mingles with it a small quantity of
 “ water, in remembrance of the blood and
 “ water that issued out of our Saviour’s side;
 “ after which he returns to the middle of the
 “ altar, and offers up the chalice. Then
 “ bowing down, he begs that this sacrifice,
 “ which he desires to offer with a contrite
 “ and humble heart, may find acceptance
 “ with God; and blessing the bread and
 “ wine with the sign of the cross, he invokes
 “ the author of all sanctity to sanctify this
 “ offering. During the offertory you may
 “ pray thus:”

A prayer at the Offertory.

ACCCEPT, O eternal Father, this offering which is here made to thee by thy minister,

minister, in the name of us all here present, and of thy whole church. 'Tis as yet only bread and wine, but by a miracle of thy power and grace, will shortly become the body and blood of thy beloved Son. He is our High-Priest, and he is our victim. With him and through him we desire to approach to thee this day, and by his hands to offer thee this sacrifice, for thy own honour, praise, and glory, in thanksgiving for all thy benefits, in satisfaction for all our sins, and for obtaining conversion for all unbelievers, and mercy, grace and salvation for all thy faithful. And with this offering of thy only begotten Son we offer ourselves to thee, begging, that by the virtue of this sacrifice, we may be happily united to thee, and that nothing in life or death may ever separate us any more from thee, Through *Jesus Christ* our Lord. *Amen.*

“ At the end of the offertory, the priest
 “ goes to the corner of the altar, and washes
 “ the tips of his fingers, to denote the
 “ cleanness and purity of soul with which
 “ we ought to approach to these divine mysteries, saying, *Lavabo, &c. I will wash my*
 “ *hands among the innocent, and I will encompass thy altar, O Lord, &c. as Psalm xxv.*
 “ 6. Then returning to the middle of the
 “ altar, and there bowing down, he begs of
 “ the blessed Trinity to receive this oblation
 “ in memory of the passion, resurrection,
 “ and ascension of our Lord *Jesus Christ,*
 “ and for an honourable commemoration of

“ the blessed Virgin, and of all the saints,
 “ that they may intercede for us in heaven,
 “ whose memory we celebrate upon earth.
 “ You may thus join with him :”

A prayer at Lavabo, or washing the Fingers.

O WHAT cleanness and purity of heart ought we to bring with us to this great sacrifice! but, alas! I am a poor unclean sinner. O wash me, dear Lord, from all the stains of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

A prayer when the priest stands bowing down at the middle of the altar.

O MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's passion, resurrection, and glorious ascension: and grant that we may die with him to our sins, rise with him to a new life, and ascend with him to thee. Let those saints, whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, thro' the same *Jesus Christ* our Lord. *Amen.*

“ Then the priest kissing the altar, turns
 “ to the people, and says, *Orate Fratres, &c.*
 “ that is, *Brethren pray, that my sacrifice and*
 “ *yours may be made acceptable to God the Fa-*
 “ *ther Almighty, You would do well to pray*
 “ as he desires, and say with the clerk :

MAY the Lord receive this sacrifice from thy hands, to the praise and glory of his

his own name, for our benefit, and that of all his holy church.

“ Then the priest says, in a low voice, the
“ prayers called *Secreta*, which correspond to
“ the collects of the day, and are different
“ every day. During which, you may pray
“ as follows :”

A prayer at the Secreta.

Mercifully hear our prayers. O Lord, and graciously accept this oblation which we thy servants make to thee ; and as we offer it to the honour of thy name, so may it be to us here a means of obtaining thy grace, and life everlasting hereafter, thro’ *Jesus Christ*. *Amen*.

On the festival of a saint.

Sanctify, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant *N.* and so strengthen us by thy grace, that both in prosperity and adversity, our ways may be ever directed to thy honour, through our Lord *Jesus Christ*.

“ The priest concludes the *Secreta*, by saying aloud, *Per omnia secula seculorum*, that is, *World without end*. Ans. *Amen*.
“ Priest, *Dominus vobiscum*, *The Lord be with you*. Ans. *Et cum spiritu tuo*, *And with thy spirit*. Priest. *Sursum corda*, *Lift up your hearts*. Ans. *Habemus ad Dominum*, *We have them lifted up to the Lord*. Priest.
“ *Gratias agamus Domino Deo nostro*. Let us

- “ give thanks to the Lord our God. Ans.
 “ *Dignum & justum est, It is meet and just.*
 “ Then the priest recites the *Preface* (so called, because it serves as an introduction to the canon of the mass) in which you may join with him as follows :”

The Preface.

IT is truly meet and just, right and wholesome, that we always, and in all places, should give thanks to thee, O holy Lord, almighty Father, everlasting God, through *Christ* our Lord. Through whom the angels give praise to thee, the denominations adore, the powers tremble, the heavens and the virtues of the heavens, and the blessed seraphims with common jubilee join in glorifying thy Majesty. With whom we beseech thee that thou wouldst order our voices also to be admitted, saying, with a most humble confession: Holy, holy, holy, Lord God of Sabaoth. The heavens and earth are full of thy glory, *Hosanna* in the highest. Blessed is he that comes in the name of the Lord, *Hosanna* in the highest.

- “ After the *Preface* follows the *Canon* of
 “ the mass, or the most sacred and solemn
 “ part of this divine service, which is read
 “ with a low voice, as well to express the
 “ silence of *Christ* in his passion, and his
 “ hiding at that time his glory and divinity,
 “ as to signify the vast importance of that
 “ common cause of all mankind, which the
 “ priest

“ priest is then representing as it were in se-
 “ cret to the ear of God ; and the reverence
 “ and awe with which both priest and people
 “ ought to assist at these tremendous myste-
 “ ries.

“ The *Canon* begins by the invoking the
 “ Father of mercies, through *Jesus Christ*
 “ his Son, to accept this sacrifice for the holy
 “ catholic church, for the pope, for the
 “ bishop, for the king, and for all the pro-
 “ fessors of the orthodox and apostolic faith
 “ throughout the whole world. Then fol-
 “ lows the *Memento*, or commemoration of
 “ the living, for whom in particular the priest
 “ intends to offer up that mass, or who have
 “ been particularly recommended to his
 “ prayers, &c. To which is subjoined a re-
 “ membrance of all there present, followed by
 “ a solemn commemoration of the blessed
 “ Virgin, of the apostles, martyrs, and all the
 “ saints ; to honour their memory, by nam-
 “ ing them in the sacred mysteries, to com-
 “ municate with them, and to beg of God
 “ the help of their intercession, thro’ *Jesus*
 “ *Christ* our Lord. During this part of the
 “ canon you may pray thus :

A prayer at the beginning of the Canon.

O Eternal and most merciful Father, behold
 we come to offer thee our homage this
 day ; we desire to adore, praise and glorify
 thee : and to give thee thanks for thy great
 glory, joining our hearts and voices with all
 thy blessed in heaven, and with thy whole
 church

church upon earth. But acknowledging our great unworthiness and innumerable sins for which we are heartily sorry, and humbly beg thy pardon, we dare not venture to approach to thee otherwise than in company of thy Son, our advocate and Mediator *Jesus Christ*, whom thou hast given us to be both our High Priest and Sacrifice. With him, therefore, and thro' him, we venture to offer thee this sacrifice: to his most sacred intentions we desire to unite ours; and with this offering which he makes of himself, we desire to make an offering of our whole being to thee. With him and thro' him we beseech thee to exalt thy ho'y catholic church throughout the whole world; to maintain her in peace, unity, holiness, and truth: to have mercy on thy servant *N.* our chief bishop, *N.* our prelate, *N.* our king, and all that truly fear thee; on our parents, children, friends, and benefactors, &c. on all those whom we have any ways scandalized, injured, or offended, or for whom we are any other way bound to pray; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies; and, in a word, on all poor sinners; that we may be all converted to thee, and find mercy, thro' *Jesus Christ*, thy Son: thro' whom we hope one day to be admitted into the company of all thy saints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

“ Then

“ Then the priest spreads his hands, according to the ancient ceremony of sacrifices, over the bread and wine, which are to be consecrated into the body and blood of *Christ*, and begs that God would accept of this oblation which he makes in the name of the whole church; and that he would grant us peace in this life, and eternal salvation in the next. After which he solemnly blesses the bread and wine with the sign of the cross, and invokes the Almighty, that they may be made to us the body and blood of his most beloved Son our Lord *Iesus Christ*. And so he proceeds to the consecration, first of the bread into the body of our Lord, and then of the wine into his blood; which consecration is made by *Christ*'s own words, pronounced in his Name and Person by the priest, and is the most essential part of this sacrifice, because thereby the body and blood of *Christ* are really exhibited and presented to God, and *Christ* is mystically immolated. Immediately after the consecration follows the *Elevation*, first of the host, then of the chalice, in remembrance of *Christ*'s elevation upon the cross. At the elevation of the chalice, the priest recites those words of *Christ*: *As often as ye do these things, ye shall do them for a commemoration of me*. Then he goes on, making a solemn commemoration of the passion, resurrection, and ascension of *Christ*, and begging of God to accept this sacrifice, as he was

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“ pleased

" pleased to accept the oblation of *Abel*,
 " *Abraham*, and *Melchisedech* : and to com-
 " mand, that it may, by his holy angel, be
 " presented upon the altar above, in presence
 " of his divine Majesty, for the benefit of
 " all those that shall partake of these myste-
 " ries here below. In the mean time you
 " may pray thus : "

At prayer when the priest spreads his hands over the oblation.

WE present to thee, O Lord, this bread
 and wine, which being composed of
 many, reduced into one, are symbols of con-
 cord and unity, that by thy all-powerful bles-
 sing they may be made for us the precious
 body and blood of thy beloved Son ; and that
 thro' him, and thro' his death and passion,
 applied to our souls by these sacred mysteries,
 we may obtain mercy, grace, and peace in
 this life, and eternal happiness in the next.

At the consecration.

" Make an act of faith of the real presence
 " of your Saviour's body and blood, soul and
 " divinity, under the sacramental veils. Of-
 " fer your whole self to him, and through
 " him to his Father : beg that your heart and
 " soul may be happily changed into him."

At the elevation.

" Contemplate with the eyes of your soul,
 " your Saviour elevated upon the cross for
 " you, bow down all the powers of your
 " soul

“ soul to adore him, and beg that he would
“ draw all hearts to himself.”

A prayer after the elevation.

LOOK down now, O Lord, we beseech thee, upon this sacred victim which was once offered to thee upon the cross, and is now daily offered to thee. Remember that thy only begotten Son, for us poor sinners, was conceived and born into this world; that for us he suffered a bitter agony and sweat of blood; for us he was betrayed into the hands of sinners, buffeted, spit upon, and many ways abused; for us he was scourged at a pillar, crowned with thorns, and nailed to a cross; for us he died, and for us he triumphed over death by his resurrection, and he opened heaven for us by his ascension. We desire gratefully to commemorate all these mysteries this day, in the oblation of this pure and holy sacrifice. O look not on our sins, but on the infinite ransom paid for them. And whilst we offer it here below upon our altars, do thou receive it upon thy altar above, from the hands of the angel of the great council, the eternal Priest; and from thence send down thy blessing upon all us who here below assist at the divine mysteries, through the same *Jesus Christ our Lord. Amen.*

“ Then the priest proceeds to the *Memento*,
“ or commemoration of the dead, saying,
“ *Remember also, O Lord, thy servants N. and*
“ *N. who are gone before us with the sign of*
“ *faith, and repose in the sleep of peace; pray-*
“ *ing*

“ ing for all the faithful departed in general,
 “ and in particular for those for whom he
 “ desires to offer this sacrifice Do you the
 “ same; and during this *Memento*, recom-
 “ mend in particular to God’s mercy, thro’
 “ *Jefus Christ’s* death and passion, the souls
 “ of your relations, friends, &c. such as
 “ are lately dead, or have been particularly
 “ recommended to your prayers; all such as
 “ you have any ways injured, or been an
 “ occasion of their fins; such as are in the
 “ greatest want of prayers, or have none to
 “ pray for them: in fine. all such as God
 “ would have you particularly to pray for;
 “ and conclude with the priest: *To these, O*
 “ *Lord, and to all that rest in Christ, grant,*
 “ *we beseech thee, a place of refreshment, light*
 “ *and peace, through the same Christ our Lord,*
 “ *Amen.*

“ After this *Memento* or commemoration
 “ of the dead, the priest raising his voice a
 “ little, and striking his breast, says, *Nobis*
 “ *quoque peccatoribus, &c. And also to us sin-*
 “ *ners, &c.* humbly craving mercy and par-
 “ don for his fins, and to be admitted to
 “ some part and society with the apostles and
 “ martyrs thro’ *Jefus Christ*. Then kneeling
 “ down, and taking the sacred host in his
 “ hands, he makes the sign of the cross with
 “ it over the chalice, saying, *Thro’ him, and*
 “ *with him, and in him, is to thee, O God the*
 “ *Father, in the unity of the Holy Ghost, all*
 “ *honor and glory; which last words he pro-*
 “ *nounces, elevating a little the host and*
 “ *chalice*

“ chalice from the altar, and then kneels
 “ down, saying with a loud voice, *Per omnia*
 “ *secula seculorum, For ever and ever.* Ans.
 “ *Amen.* After which he recites aloud the
 “ *Pater noster*, or *Lord's prayer*, the clerk
 “ answering at the end, *Sed libera nos à malo,*
 “ *But deliver us from evil.* In the mean time
 “ you may pray thus :”

A prayer at the *Nobis quoque peccatoribus.*

WE humbly implore thy mercy, O Lord,
 for ourselves also ; we beg pardon for
 all our sins ; we desire to detest them and to
 renounce them for ever : all our hope is in
 the multitude of thy tender mercies, from
 which we confidently expect forgiveness,
 thro' *Jesus Christ*, and to be one day, thro'
 him, admitted into the company of the bless-
 ed apostles and martyrs in thy heavenly para-
 dise. In the mean time we desire to offer
 thee daily, thro' him, *all honour and glory.*

“ At the *Pater noster* join with the priest
 “ in that sacred prayer ; and at the conclu-
 “ sion of it, beg with him to be delivered
 “ from all evils past, present and to come ;
 “ and by the intercession of the blessed Vir-
 “ gin, and all the saints, to be secured from
 “ sin, and all disturbances, thro' *Jesus Christ*
 “ our Lord.

“ After this the priest breaks the host
 “ over the chalice, in remembrance of
 “ *Christ's* body being broken for us upon the
 “ cross ; and he puts a small particle of the
 “ host

“ host into the chalice, praying that *the*
 “ *peace of the Lord may be always with us.*
 “ Then kneeling down, and rising up again,
 “ he says, *Agnus Dei, &c. Lamb of God*
 “ *who takest away the sins of the world, have*
 “ *mercy on us.* He repeats this thrice; but
 “ at the third time, instead of *Have mercy on*
 “ *us,* he says, *grant us peace.* After the *Ag-*
 “ *nus Dei,* the priest says three short prayers,
 “ by way of preparation for receiving the
 “ blessed sacrament; then kneeling down,
 “ and rising again, he takes up the host, and
 “ striking his breast, he says thrice, *Domine,*
 “ *non sum dignus, &c. Lord, I am not worthy*
 “ *that thou shouldst enter under my roof; speak*
 “ *only the word, and my soul shall be healed.*
 “ After which he makes the sign of the cross
 “ upon himself with the host, saying, *The*
 “ *body of our Lord Jesus Christ preserve my*
 “ *soul to life everlasting. Amen.* And so
 “ receives it. Then after a short pause in
 “ mental prayer, he proceeds to the receiv-
 “ ing of the chalice, using the like words :
 “ *The blood of our Lord Jesus Christ preserve*
 “ *my soul to life everlasting. Amen.* Then
 “ follows the communion of the people, if
 “ any are to receive.

“ The devotion most proper for the people,
 “ from the *Pater noster* till after the priest’s
 “ communion, is to make, during that time,
 “ a *spiritual communion*; 1st, By a lively
 “ *faith* of the real presence, in the blessed
 “ sacrament, of the Lamb of God slain for
 “ our sins, and of the abundance of graces
 “ which

“ which he brings with him to such as receive
 “ him worthily. 2dly, By an ardent *desire* of
 “ partaking of this life-giving food. 3dly,
 “ By *humbly* acknowledging and heartily be-
 “ *wailing* their unworthiness and sins, which
 “ hinder them from daring to approach to
 “ this heavenly table. 4thly, By enflamed
 “ affections of love, aspiring after *Jesus*
 “ *Christ*, and an eternal union with him,
 “ inviting him to come at least spiritually into
 “ their souls, and to take full possession of
 “ all the powers of their souls, and to give
 “ them a large share in those graces which
 “ he usually bestows on the worthy commu-
 “ nicant, &c. This is a devotion which may
 “ be made with great profit, not only as of-
 “ ten as a person hears mass, but any other
 “ hour in the day; and the oftener the bet-
 “ ter. You may, if you please, make use of
 “ this form:”

A spiritual communion.

O My sweet Saviour *Jesus Christ*, thou art
 my Sovereign Good, the Fountain of all
 Good, my God and my All. I most firmly
 believe, that for us sinners, and for our sal-
 vation, thou wast pleased to come down from
 heaven, to take upon thee, by the mystery
 of thy incarnation, our human nature, and
 to become one of us, that so thou mightest
 be our High-Priest and our Victim: I most
 firmly believe that thou offeredst thyself upon
 the cross a sacrifice for us all, after having
 suffered many cruel torments for us; and that

that by thy glorious resurrection, and admirable ascension, thou hast opened the gates of heaven for us. I most firmly believe, that in these sacred mysteries thou art truly and really present, and that thy sacred body and blood are here offered up in sacrifice, and verily and indeed received by thy faithful, in remembrance of thy death. O how happy are those souls who worthily receive thee in this divine sacrament! O what graces, what sanctity do they receive from this Fountain of all sanctity! O that I were so happy as to be worthy to approach this day to thy heavenly banquet, and to feed on the food of life, the bread of angels! But alas! I am the most wretched of all sinners who from my first coming to the use of reason, till this hour, have innumerable ways offended thee, my God. My soul is over-spread with an universal leprosy, covered on all sides with ulcers, and unclean and filthy beyond measure, and therefore infinitely unworthy to approach to the Lord of all purity and sanctity. In this lamentable state that I am, I dare not so much as look up towards thy altar, much less approach to it; but with eyes and heart cast down, and with a deep sense of my manifold treasons, and great unworthiness, I humbly beg pardon of thee for all my sins, and implore thy mercy. O Fountain of mercy have compassion on me, and suffer me at least to sigh after thee; and tho' I am unworthy of thy embraces, permit me, like the penitent *Magdalen*, to present myself

at

at least before thy feet, and wash them in spirit with my tears! O may thy sacred blood, which thou hast shed for all sinners, cleanse my poor soul this day from all its filth! O come to me, dear Lord, in spirit, and take possession of all the powers of my soul? recollect my memory in thee, enlighten my understanding, and enflame my will with thy love. O let me be thine, and thou mine, from henceforth and for ever; and grant that nothing in life or death may ever separate me from thee any more. In this one prayer, hear me, O Lord; and in all things else do with me what thou wilt.

“ After the communion, the priest takes
 “ the *ablutions*, of wine and water into the
 “ chalice, in order to consummate whatever
 “ may remain of the consecrated species.
 “ Then covering the chalice, he goes to the
 “ book, and reads a versicle of holy scrip-
 “ ture, called the *Commun'on*; after which,
 “ he turns about to the people with the usual
 “ salutation, *Dominus vobiscum*, and returning
 “ to the book, reads the collects or prayers
 “ called *The post communion*. After which
 “ he again greets the people with *Dominus*
 “ *vobiscum*; and gives them leave to depart
 “ with *Ita missa est*; the clerk answering,
 “ *Deo Gratias, Thanks be to God*. Then the
 “ priest, bowing down before the altar,
 “ makes a short prayer to the blessed Trinity:
 “ And then turning about to the People
 “ gives his blessing to them all in the name
 “ of

“ of the blessed Trinity: And so concludes
 “ the mass by reading the beginning of the
 “ gospel according to St. *John*, which the
 “ people hear standing, till these words, *Et*
 “ *verbum caro factum est, And the word was*
 “ *made flesh*; when both priest and people
 “ kneel down, in reverence to the mystery
 “ of *Christ's* incarnation. At the end the
 “ clerk answers *Deo Gratias, Thanks be to*
 “ *God*. And so the priest returns from the
 “ altar to the sacristy, and unvests himself,
 “ reciting in the mean time the *Benedicite*, or
 “ the canticle of the three children, inviting
 “ all creatures in heaven and earth to praise
 “ and bless the Lord. After the communion
 “ of the priest, you may pray as follows.”

A Prayer after the Communion.

I Return thee now most hearty thanks, O
 my God, through *Jesus Christ* thy Son,
 that thou hast been pleased to deliver him up
 to death for us, and to give us his body and
 blood, both as a sacrament and a sacrifice in
 these holy mysteries, at which thou hast per-
 mitted me, a most unworthy Sinner, to assist
 this day. May all heaven and earth bless and
 praise thee for ever, for all thy mercies. O
 pardon me dear Lord, all my distractions,
 and the manifold negligences which I have
 been guilty of this day in thy sight; and let
 me not depart without thy benediction. Be-
 hold, I desire from this moment to give up
 myself, and all that belongs to me, into thy
 hands, and I beg that all my undertakings,
 all

my thoughts, words and actions, may henceforward be leuell'd at thy glory, thro' the the same *Iesus Christ* our Lord. *Amen.*

The Beginning of the Gospel of St. John.

IN the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness has not comprehended it. There was a man sent from God, whose name was *John*. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but to give testimony of the light. That was the true light, which enlightens every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God; to them that believe in his name, who are born not of blood, nor of the will of flesh, nor of the will of man, but of God. And *the word was made flesh*, and dwelt among us. And we saw his glory, the glory as of the only-begotten of the Father full of grace and truth.

N. B. With regard to the vestments, in which the priest says mass: that as the mass represents.

represents the passion of *Christ*, and the priest there officiates in his person, so these vestments in which he officiates, represent those with which *Christ* was ignominiously cloathed at the time of his passion. Thus the *Amice* represents the rag or clout with which the *Jews* muffled our Saviour's face, when at every blow they bid him prophesy who it was that struck him, St. *Luke* xxii. 64. The *Alb* represents the white garment with which he was vested by *Herod*: The *Girdle*, *Maniple* and *Stole* represent the cords and bands with which he was bound in the different stages of his passion. The *Chasuble*, or outward vestment, represents the purple garment with which he was cloathed as a mock king; upon the back of which there is a cross, to represent that which *Christ* bore on his sacred shoulders: Lastly, the priest's *Tonsure* or crown is to represent the crown of thorns which our Saviour wore.

Moreover, as in the old law the priests that were wont to officiate in the sacred functions, had, by the appointment of God, *vestments* assigned for that purpose, as well for the greater decency and solemnity of the divine worship, as to signify and represent the virtues which God required of his ministers; so it was proper that in the church of the *New Testament*, *Christ's* ministers should in their sacred functions be distinguished in like manner from the laity by their sacred vestments; which might ~~also~~ represent the virtues which God requires in them: Thus
the

the *amice*, which is first put upon the head, represents divine *hope*, which the apostle calls the *helmet of salvation*; the *alb*, *innocence of life*; the *girdle* (with which the loins are begirt) *purity and chastity*; the *maniple* (which is put on the left arm) *patient suffering* of the labours of this mortal life; the *stole*, the *sweet yoke of Christ*, to be borne in this life, in order to a happy immortality; in fine, the *chasuble*, which is uppermost, and covers all the rest, represents the *virtue of Charity*.

In these vestments the church makes use of five colours, *viz.* the *white* on the feasts of our Lord, of the B. Virgin, of the angels, and of the saints that were not martyrs; the *red* on the feasts of Pentecost, of the invention and exaltation of the cross, and of the apostles and martyrs; the *violet*, which is the penitential colour, in the penitential times of *Advent* and *Lent*, and upon *Vigils* and *Ember-Days*; the *green* on most of the other *Sundays* and *Ferias* throughout the year; and the *black* on *Good-Friday*, and in the masses for the dead.

We make a reverence to the altar upon which mass is said, because 'tis the seat of these divine mysteries, and a figure of *Christ*, who is not only our *priest* and *sacrifice*, but our *altar* too, inasmuch as we offer our prayers and sacrifices through him. Upon the *altar* we always have a *crucifix*, that as the mass is said remembrance of *Christ's* passion and death, both priest and people may have before their eyes during this sacrifice,

the

the image that puts them in mind of his passion and death. And there are always lighted candles upon the altar during mass; as well to honour the victory and triumph of our Great King (which is there celebrated) by these lights, which are tokens of our *Joy* and of his *Glory*, as to denote the light of *Faith*, with which we are to approach to him.

A method of hearing Mass for the absent.

IT often happens that christians, through distance of place, indisposition, or other unavoidable impediments, are hindered from being able to be present at the great sacrifice of the mass: in which cases it is proper they should endeavour to assist thereat, at least in spirit, which may be done with great fruit to their souls in this manner.

Let them make choice of a proper time in the morning, and either by themselves (or if they have a family, summoning them together) let them go into their oratory, and there present themselves in spirit before the altar of God: after having bewailed their misfortune in being kept at a distance from these heavenly mysteries, let them join themselves in heart and affection with all that are offering this sacrifice to God at that time; representing more particularly to themselves that mass which is then offered in the place where they commonly hear mass; and applying themselves to the same devotions they commonly use in time of hearing mass.

Thus

Thus for example: at the *Confiteor*, let them confess their sins with a hearty repentance; at the *Kyrie Eleison*, let them cry out to God for mercy; at the *Gloria in Excelsis*, let them give adoration and glory to God; at the *Collects*, let them recommend to him their own and the church's necessities; at the *Epistle* and *Gospel*, let them beg God's grace, that they may conform their lives to his holy Word; and so with proportion let them accommodate their devotion to all the other parts of the mass; remembering always the *four Intentions* of the sacrifice; the *Passion of Christ*, and a *Spiritual Communion*: uniting themselves in every part of this sacrifice with *Jesus Christ*, and offering themselves to God with him and through him.

The manner of serving and answering at Mass.

The Clerk or Servitor kneeling at the left hand of the Priest, shall answer him as follows.

Priest.

INtroibo ad altare Dei.

Clerk. Ad Deum, qui lætificat juventutem meam.

Pr. Judica me, Deus, & discerne causam meam de gente non sancta; ab homine iniquo & doloſo erue me.

Cl. Quia tu es, Deus, fortitudo mea, quare me repulisti, & quare tristis incedo dum affligit me inimicus?

Pr.

Pr. Emitte lucem tuam & veritatem tuam : ipsa me deduxerunt, & adduxerunt in montem sanctum tuum, & in tabernacula tua.

Cl. Et introibo ad altare Dei : ad Deum, qui lætificat juventutem meam.

Pr. Confitebor tibi in cithara, Deus, Deus meus : quare tristis es anima mea, & quare conturbas me ?

Cl. Spera in Deo, quoniam adhuc confitebor illi ; salutare vultus mei, & Deus meus.

Pr. Gloria Patri, & Filio, & Spiritui Sancto.

Cl. Sicut erat in Principio, & nunc, & semper, & in sæcula sæculorum. *Amen.*

Pr. Introibo ad altare Dei.

Cl. Ad Deum, qui lætificat juventutem meam.

Pr. Adjutorium nostrum in nomine Domini. *Cl.* Qui fecit cælum & terram.

Pr. Confiteor Deo, &c.

Cl. Misereatur tui omnipotens Deus, & dimissis peccatis tuis, perducatur te ad vitam æternam. *Pr.* Amen.

Cl. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro & Paulo, omnibus sanctis, & tibi, Pater, quia peccavi nimis cogitatione, verbo & opere [*here he strikes his breast thrice*] meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum

trum. & Paulum, omnes sanctos, & te, Pater,
orare pro me ad Dominum Deum nostrum.

Pr. Misereatur vestri, &c. *Cl.* Amen.

Pr. Indulgentiam, absolutionem, &c.

Cl. Amen.

Pr. Deus tu conversus, vivificabis nos.

Cl. Et plebs tua lætabitur in te.

Pr. Ostende nobis, Domine misericordiam
tuam. *Cl.* Et salutare tuum da nobis.

Pr. Domine, exaudi orationem meam.

Cl. Et clamor meus ad te veniat.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Kyrie eleison. *Cl.* Kyrie eleison.

Pr. Kyrie eleison. *Cl.* Christe eleison.

Pr. Christe eleison. *Cl.* Christe eleison.

Pr. Kyrie eleison. *Cl.* Kyrie eleison.

Pr. Kyrie eleison.

Pr. Dominus vobiscum, *or* Flectamus ge-
nua. *Cl.* Et cum spiritu tuo, *or* Levate.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

At the end of the Epistle say, Deo gratias.

*The Epistle, Gradual and Alleluja, or Tract
being read, remove the mass book to the right-
hand of the altar, making a reverence as you
pass before the middle of the altar. Let the clerk
ever kneel or stand on the contrary side to the
mass book.*

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Sequentia sancti Evangelii secundum.

E

Making

Making the sign of the cross, say,

Cl. Gloria tibi, Domine.

Make a reverence at the beginning and ending of the Gospel, and at the name of JESUS; and at the end say, Cl. Laus tibi, Christe.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Here the clerk is to give wine and water, and prepare the bason, water and towel for the priest. The priest having washed, let him kneel in his former place, and answer,

Pr. Orate Fratres, &c.

Cl. Suscipiat Dominus sacrificium de manibus tuis ad laudem & gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Sursum corda.

Cl. Habemus ad Dominum.

Pr. Gratias agamus Domino Deo nostro.

Cl. Dignum & justum est.

At Sanctus, Sanctus, Sanctus, &c. ring the little bell, where this is customary.

And again, when you see the priest spread his hands over the chalice, give warning by the bell, of the consecration which is about to be made. Then holding up the vestment with your left-hand, and having the bell in your right, ring during the elevation of the Host; which being ended, you must kiss the vestment; and presently do the same at the elevation

tion of the Chalice. As often as you pass by the blessed Sacrament, adore on your knees.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Et ne nos inducas in tentationem.

Cl. Sed libera nos à malo.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Pax Domini sit semper vobiscum.

Cl. Et cum spiritu tuo.

The priest's communion being ended, be ready to give him first wine, and then wine and water (but if there be communicants, first provide them a towel, and say the Confiteor.) Then remove the book to the left-hand of the altar, take away the towel from the communicants, if there were any, and return to your former place.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Ite, Missa est; or Benedicamus Domino. *Cl.* Deo gratias.

In Masses for the dead.

Pr. Requiescant in pace. *Cl.* Amen.

Remove the book, if it be left open; kneel and take the priest's blessing.

Pr. Pater, & Filius, & Spiritus Sanctus.

Cl. Amen.

At the beginning of the Gospel.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Initium, or Sequentia Sancti Evangelii.

Gl. Gloria tibi, Domine.

At the end say, Deo gratias.

Put out the candles, and lay up all decently and carefully.

Other devotions proper for *Sundays* and *Holidays*.

The Hymn Te Deum.

WE praise thee, O God ; we confess thee
our Lord.

Thee, the Father everlasting, all the earth
doth worship.

To thee the angels, to thee the heavens,
and all the powers.

To thee the Cherubims and Seraphims
cry out without ceasing.

Holy, holy, holy, Lord God of Sabaoth :
Full are the heavens and the earth of the
majesty of thy glory.

Thee the glorious choir of the apostles,
Thee the laudable number of the prophets,
Thee the white-robed army of martyrs
doth praise.

Thee the holy church throughout the world
doth confess.

The Father of incomprehensible Majesty,
Thy venerable, true and only Son.

And the Holy Ghost the Paraclete.

Thou art the king of Glory, O *Christ*.

Thou art the everlasting Son of the Father.

Thou being to take upon thee to deliver
man, didst not abhor the Virgin's womb.

Thou having overcome the sting of death,
hast

hast opened to believers the kingdom of heaven.

Thou sittest at the right-hand of God in the glory of the Father.

Thee we believe to be the judge to come.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints in eternal glory.

O Lord, save thy people, and bless thy Inheritance.

And govern them; and exalt them for ever.

Every day we bless thee,

And we praise thy name for ever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be upon us; as we have put our trust in thee.

In thee, O Lord, have I put my trust; let me not be confounded for ever.

*The Benedicite; or Canticle of the three children;
Daniel iii.*

ALL ye works of the Lord, bless the Lord, praise and exalt him above all forever.

O ye angels of the Lord, bless the Lord;
O ye heavens bless the Lord.

O all ye waters that are above the heavens, bless the Lord; O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bleſs the Lord ; O ye ſtars of heaven, bleſs the Lord.

O every ſhower and dew, bleſs ye the Lord ; O all ye Spirits of God, bleſs the Lord.

O ye fire and heat, bleſs the Lord ; O ye cold and heat, bleſs the Lord.

O ye dews and hoary froſts, bleſs the Lord ; O ye froſt and cold bleſs the Lord.

O ye ice and ſnow bleſs the Lord ; O ye nights and days, bleſs the Lord.

O ye light and darkneſs, bleſs the Lord ; O ye lightnings and clouds, bleſs the Lord.

O let the earth bleſs the Lord ; let it praiſe and exalt him above all for ever.

O ye mountains and hills, bleſs the Lord ; O all ye things that ſpring up in the earth, bleſs the Lord.

O ye fountains, bleſs the Lord ; O ye ſeas and rivers, bleſs the Lord.

O ye whales, and all that move in the waters, bleſs the Lord ; O all ye fowls of the air, bleſs the Lord.

O all ye beaſts and cattle, bleſs the Lord ; O ye ſons of men, bleſs the Lord.

O let *Iſrael* bleſs the Lord ; let them praiſe him, and exalt him above all for ever.

O ye prieſts of the Lord, bleſs the Lord ; O ye ſervants of the Lord, bleſs the Lord.

O ye ſpirits and ſouls of the juſt, bleſs the Lord ; O ye holy and humble of heart, bleſs the Lord.

O *Ananias*, *Azarias*, and *Miſael*, bleſs ye the Lord, praiſe and exalt him above all for ever.

Let

Let us bless the Father and the Son with the Holy Ghost ; let us praise him and magnify him for ever.

Blessed art thou, O Lord, in the firmament of heaven ; and worthy of praise, and glorious, and magnified for ever.

Psalms of adoration, praise, and thanksgiving.

Psalms xciv.

COME, let us praise the Lord with joy ; let us joyfully sing to God our Saviour.

Let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.

For the Lord is a great God, and a great King above all gods. *For the Lord will not reject his people.*

For in his Hand are all the ends of the earth, and the heights of the mountains are his.

For the sea is his, and he made it ; and his hands have formed the dry land.

Come let us adore and fall down *before God* ; let us weep before the Lord that made us

For he is the Lord our God ; and we are the people of his pasture, and the sheep of his hand.

To day, if you shall hear his voice, harden not your hearts.

As in the provocation, according to the day of temptation in the wilderness, where your fathers tempted me ; they proved me, and saw my works.

Forty

Forty years long was I offended with that generation; and I said, These *men* always err in their hearts.

And *they* have not known my ways; so I swore in my wrath, that they should not enter into my rest.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Psalms xcix.

SING joyfully to God, all the earth.

Serve ye the Lord with gladness.

Come in before his presence with exceeding great joy.

Know ye that the Lord is God; he made us, and not we ourselves.

We are his people, and the sheep of his pasture. Go ye into his gate with praise, into his courts with hymns, and give glory to him.

Praise ye his name, for the Lord is sweet; his mercy endureth for ever, and his truth to generation and generation. Glory, &c.

Psalms cii.

Bless the Lord, O my soul, and let all that is within me *praise* his holy name.

Bless the Lord, O my soul, and never forget all he hath done for thee.

Who *mercifully* forgiveth all thy iniquities; who healeth all thy diseases.

Who redeemeth thy life from destruction;
who

who crowneth thee with mercy and compassion.

Who satisfieth thy desire with good things;
thy youth shall be renewed like the eagles.

The Lord doth mercies; and judgment for
all that suffer wrong.

He hath made his ways known to *Moses*;
his wills to the children of *Israel*.

The Lord is compassionate and merciful;
long-suffering, and plenteous in mercy.

He will not always be angry; nor will he
threaten for ever.

He hath not dealt with us according to our
sins, nor rewarded us according to our in-
iquities.

For according to the heighth of the heaven
above the earth, he hath strengthened his
mercy towards them that fear him.

As far as the East is from the West, so far
hath he removed our iniquities from us.

As a father hath compassion upon his chil-
dren, so hath the Lord compassion on them
that fear him.

For he knoweth our frame: he remember-
eth that we are dust.

Man's days are as grass: as the flower of
the field so shall he flourish.

For the spirit shall pass in him; and he
shall not be, and he shall know his place no
more.

But the mercy of the Lord is from eter-
nity, and unto eternity upon them that fear
him.

And his justice unto children's children,
to such as keep his covenant,

And are mindful of his commandments to do them.

The Lord hath prepared his throne in heaven : and his kingdom shall rule over all.

Bless the Lord all ye his angels : you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

Bless ye the Lord all ye his hosts ; you ministers of his who do his will.

Bless ye the Lord all his works, in every place of his dominion. O my soul, bless thou the Lord. *Glory, &c.*

Psalm cxvi.

O Praise the Lord all ye nations : praise him all ye people.

Because his mercy is confirmed upon us ; and the truth of the Lord remaineth for ever. Glory be to the Father, *&c.*

Psalm cxxxvii.

I Will praise thee, O Lord, with my whole heart ; for thou hast heard the words of my mouth.

I will sing praise to thee in the sight of the angels : I will worship towards thy holy temple, and I will give glory to thy name.

For thy mercy and for thy truth ; thou hast magnified thy holy Name above all.

In what day soever I shall call upon thee, hear me : thou shalt multiply strength in my soul.

May all the kings of the earth give glory to thee, O Lord ; for they have heard all the words of thy mouth. And

And let them sing in the ways of the Lord,
for great is the glory of the Lord.

For the Lord is high, and looketh on the
low; and the high he knoweth afar off.

If I shall walk in the midst of tribulation,
thou wilt quicken me: and thou hast stretch-
ed forth thy hand against the wrath of my
enemies; and thy right-hand hath saved me.

The Lord will repay for me. Thy mercy,
O Lord, endureth for ever: O despise not
the works of thy hands. *Gloria, &c.*

Psalms cxlviii. Alleluia.

PRaise ye the Lord from the heavens: praise
ye him in the high places.

Praise ye him all his angels: praise ye him
all his hosts.

Praise ye him, O sun and moon: praise ye
him all ye stars and light.

Praise him ye heavens of heavens: and let
all the waters that are above the heavens praise
the name of the Lord.

For he spoke the word, and they were
made: he commanded, and they were created.

He hath established them for ever, and for
ages of ages: he hath made a decree, and it
shall not pass away.

Praise the Lord from the earth, ye dra-
gons, and all ye deeps.

Fire, hail, snow, ice; stormy winds which
fulfil his word.

Mountains and all hills; fruitful trees and
all cedars.

Beasts and cattle ; serpents and feathered fowls.

Kings of the earth and all people ; princes, and all judges of the earth.

Young men and maidens ; let the old with the younger praise the name of the Lord ; because his name alone is exalted.

The praise of him is above heaven and earth ; and he hath exalted the horn of his people.

A hymn to all his saints : to the children of *Israel*, a people approaching to him. Glory.

Psalm cl.

PRAISE ye the Lord in his holy places ; praise ye him in the firmament of his power.

Praise ye him for his mighty acts ; praise ye him according to the multitude of his greatness.

Praise him with sound of trumpet ; praise him with psaltery and harp.

Praise him with timbrel and choir ; praise him with strings and organs.

Praise him on high sounding cymbals ; praise him on cymbals of joy : let every spirit praise the Lord. Glory, &c.

The Benedictus ; or Canticle of Zacharias. St. Luke i.

BLESSED be the Lord God of *Israel*, because he hath visited, and wrought the redemption of his people ;

And hath raised up a horn of Salvation to us, in the house of *David* his servant ;

As

As he spoke by the mouth of his holy prophets, who are from the beginning :

Salvation from our enemies, and from the hand of all that hate us ;

To perform mercy to our fathers, and to remember his holy testament.

The oath which he swore to *Abraham* our father, that he would grant to us ;

That being delivered from the hand of our enemies, we may serve him without fear,

In holiness and justice before him all our days.

And thou, Child, shalt be called the Prophet of the Highest ; for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation to his people, unto the remission of their sins ;

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us.

To enlighten them that sit in darkness, and in the shadow of death ; to direct our feet into the way of peace. Glory, &c.

Acts of faith, hope, love, and contrition, proper to be made every day.

An act of Faith.

O Eternal Truth, who hast revealed thyself to men, one God in three persons, Father, Son, and Holy Ghost, I believe in thee. O *Jesus Christ*, the Son of God, true God, and true Man, my Saviour and Redeemer, who hast died for us all. I believe in thee.

I be-

I believe all the divine truths, which thou, my God, hast taught us, by thy Word, and by thy church; because thou hast taught them, who art the Sovereign Truth: and I had rather die than call in question any of these truths.

An act of Hope.

O My God, who art infinitely powerful, and infinitely good and merciful, who hast made me for thyself, and redeemed me by the blood of thy Son, and promised all good through him, I firmly hope for mercy, grace and salvation from thee, through the same *Jesus Christ* my Saviour; resolving, on my part, to do all that thou requirest of me.

An act of the Love of God.

O My God, and my All, infinitely good in thyself, and infinitely good to me, I desire to praise thee, bless thee, glorify thee, and love thee for ever. O take thou possession of my whole soul, and make me for ever a servant of thy love.

An act of the Love of our neighbours.

O My God, thou hast commanded me to love every neighbour as myself, for thy sake. O give me grace to fulfil this commandment. I desire to love every neighbour, whether friend, or enemy, in thee, and for thee. I renounce every thought, word, or deed, that is contrary to this love. I forgive all that have any way offended me; and I beg thy mercy, grace, and salvation for all the world.

An

An act of Contrition.

O My God, who art infinitely good, and always hatest sin, I beg pardon from the bottom of my heart, for all my offences against thee; I detest them all, and am heartily sorry for them, because they offend thy infinite goodness: and I beg I may rather die, than be guilty of them any more.

An universal prayer for all things necessary to Salvation.

O My God, I *believe* in thee, do thou strengthen my faith. All my *hopes* are in thee, do thou secure them. I *love* thee with my whole heart, teach me to *love* thee daily more and more. I am *sorry* that I have offended thee; do thou increase my *sorrow*.

I *adore* thee as my first beginning. I *aspire* after thee as my last end. I *give thee thanks* as my constant Benefactor. I *call upon thee* as my sovereign Protector.

Vouchsafe, O my God, to conduct me by thy *wisdom*, to restrain me by thy *justice*, to comfort me by thy *mercy*, to defend me by thy *power*.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, willingly refer all my actions to thy greater glory; and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy *will* may be done, because it is thy *will*, and in the manner thou willest.

I beg

I beg of thee to enlighten my *understanding*, to enflame my *will*, to purify my *body*, and to sanctify my *soul*.

Give me strength, O my God, to expiate my *offences*, to overcome my *temptations*, to subdue my *passions*, and to acquire the *virtues* proper for my state.

Fill my heart with a tender *affection* for thy goodness, a *hatred* for my faults, a *love* for my neighbour, and a *contempt* of the world.

Let me always remember to be submissive to my *superiors*, condescending to my *inferiors*, faithful to my *friends*, and charitable to my *enemies*.

Assist me to overcome sensuality by *mortification*, avarice by *alms-deed*, anger by *meekness*, and tepidity by *devotion*.

O my God, make me *prudent* in my undertakings, *courageous* in dangers, *patient* in afflictions, and *humble* in prosperity.

Grant, that I may be ever *attentive* at my prayers, *temperate* at my meals, *diligent* in my employments, and *constant* in my resolutions.

Let my conscience be ever *upright* and *pure*, my exterior *modest*, my conversation *edifying*, and my comportment *regular*.

Assist me, that I may continually labour to overcome *nature*, to correspond with thy *grace*, to keep thy *commandments*, and to work out my *salvation*.

Discover to me, O my God, the nothingness of *this world*, the greatness of *heaven*, the shortness of *time*, and the length of *eternity*.

Great

A Paraphrase on the Lord's Prayer. 113

Grant that I may prepare for *death*, that I may fear thy *judgments*, that I may escape *hell*, and in the end obtain *heaven*, through *Jesus Christ*. *Amen.*

A paraphrase on the Lord's Prayer.

Our Father, who art in heaven.

O Almighty Lord, and Maker of heaven and earth, infinite in majesty, is it possible that thy love and goodness for us should be so great, as to suffer such poor worms as we are to call thee *Father* ! O make us ever dutiful children to such a parent ! O my soul, ever remember this dignity to which thou art raised, of being a child of God ; and see thou never degenerate, by making thyself a slave to sin and the devil. O most holy Father, who dwellest in heaven, and heavenly souls, raise my heart to thee ; and teach me, by thy interior grace, to pray to thee this day with due attention, devotion, humility, and faith.

Hallowed be thy name.

THE first thing I beg of thee, O heavenly Father, is the greater honour and glory of thy name. I rejoice with all my soul, that in thyself thou art infinitely happy, and infinitely glorious, and that thou art eternally adored, praised, and glorified, by all thy angels and saints. But, alas ! O Lord, how little art thou known in this miserable world, how little art thou loved here, how little art thou served ! How is thy name blasphemed all the day ; even by those that call themselves christians !

christians ! How many millions of souls in all parts of the world, though made to thy own image and likeness, and redeemed by the precious blood of thy only Son, live and die in infidelity, error and vice, to the great dishonour of thy holy name ! O when shall so great an evil be remedied ! O that I could do any thing to remedy it ! O that I could worthily promote the honour and glory of thy name ! O that I could make it known to all nations ! O that like the blessed in heaven we were all happily united in praising, blessing, and loving thee ! But this must be the work of thy grace, O Lord : and this grace I beg of thee this day, that so both I and all the world may ever adore, praise, and love thee : and not only in words, but much more in our lives, shew forth the glory of thy name.

Thy kingdom come.

HEAVEN is the seat of thy eternal kingdom, O Lord ; there thou livest and reignest for ever. But whilst we are here in this mortal life, thy *Kingdom is within us*, as often as thou reignest within our souls by thy grace, and by thy love. I earnestly beg both for myself and for all others, a share in thy eternal kingdom ; that we may there be witnesses of thy glory, and see, love, praise, and enjoy thee for ever. In the mean time I beg, that the kingdom of thy grace, and of thy love, may come into our souls ; that thou may'st ever reign in us without controul ; and make us all according to thy own heart, that nothing in

in us may any more presume to rebel against thee, the true King of hearts ; but that we may be ever faithful servants and subjects of thy love.

Thy will be done on earth, as it is in heaven.

THE blessed in heaven have no other will O Lord, but thine : this will of thine they ever adore ; this they eternally embrace and love ; this they readily and chearfully obey. O that we poor banished children of *Adam* here upon earth did in like manner adore, embrace, and love thy will ! O that we obeyed in like manner ! Lord, 'tis my sincere desire and hearty prayer, that from henceforward thy holy will may be done by us in all things. O grant, that from this moment thy will may be the rule of all our actions ; and that in all our deliberations, like the convert, *St. Paul*, we may ever cry out to thee, *Lord, what wouldst thou have me to do !* O grant. that in all our sufferings we may ever have a perfect conformity to thy holy will.

Give us this day our daily bread.

THE bread of our souls, which is to support us during this day of our mortality, and to feed and nourish us to life everlasting, is no other, O Lord, than thy only Son, who has said, *I am the living bread that came down from heaven ; he that eateth of this bread shall live for ever : and the bread that I will give, is my flesh, for the life of the world.* This bread of life, we earnestly beg of thee ; this we desire

fire often to receive sacramentally ; this we desire daily to receive spiritually, for the nourishing of our souls with thy heavenly grace, from this fountain of grace. O come, dear *Jesus* into our poor famished souls, satisfy our hunger here this day with this heavenly bread till we come to the more happy day of eternity, where all veils being withdrawn, we shall for ever feed upon thy divinity. In the mean time, as to the necessities of this life, grant us what in thy wisdom thou seeest best for us, and most conducing to thy honour and our eternal welfare.

And forgive us our trespasses, as we forgive them that trespass against us.

OUR sins, O Lord, are innumerable ; the debt that we owe thee is infinite ; and we are poor and miserable, unable of ourselves to discharge the least part of this debt, or to make satisfaction for the least of these sins. But prostrate in spirit before thee, we humbly implore thy mercy. We desire to offer thee the sacrifice of a contrite and humble heart. We offer thee the death and passion of thy only Son, which he has made over to us for the discharge of our debts. And as he has promised forgiveness to those that forgive, we here from our hearts forgive all that have offended us, and hope thro' him to find forgiveness from thee.

Lead us not into temptation.

ALas ! O Lord, man's life upon earth is a continual temptation. We are encompassed

compassed on all sides with mortal enemies : the world, the flesh, and the devil, are ever attacking us with united forces. Our only hope in all these dangers and conflicts is in thy strength and protection. O stand thou for us, and we care not who is against us. We believe that thou art faithful, and wilt not suffer us to be tempted above our strength. O never suffer us to forsake thee ; and we know thou wilt not forsake us. Let not the devil circumvent us by his frauds and deceits ; nor ever glory that he has prevailed over us : arm us both against the terrors and flatteries of the world, and all the dangers of our passions and concupiscences. And whatever trials thou art pleased to send us, let thy supporting grace ever carry us thro' them with advantage to our souls : that by thy favour and mercy, we may be faithful unto death, and so receive the crown of life.

But deliver us from evil. Amen.

O Sovereign good, the fountain of all our good, deliver us from all our evils ; from our sins, and the punishments we deserve for them ; from wars, plagues, famines, and such like scourges, which we have too much reason to apprehend hanging over our heads, from thy justice, and our impenitence ; from heresy and schism, and all that blindness of soul which self-conceit and pride expose us to. In fine, from a hardened heart, from final impenitence, and everlasting damnation ; from all these evils, for thy own goodness sake,

118 *The Creed of St. Athanasius.*

fake, O Lord deliver us, thro' *Jesus Christ*
thy son our Lord, *Amen.*

The Symbol, or Creed of St. Athanasius.

WHosoever will be saved, before all things
it is necessary that he hold the catholic
faith.

Which faith, except every one do keep
entire and unviolated, without doubt he shall
perish everlastingly.

Now the catholic faith is this: that we
worship one God in Trinity, and Trinity in
Unity.

Neither confounding the Persons, nor di-
viding the Substance.

For one is the Person of the Father, an-
other of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of
the Son, and of the Holy Ghost, is all one,
the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and
such is the Holy Ghost.

The Father is uncreated, the Son is un-
created, and the Holy Ghost is uncreated.

The Father is incomprehensible, the Son
is incomprehensible, and the Holy Ghost is
incomprehensible.

The Father is eternal, the Son is eternal,
and the Holy Ghost is eternal.

And yet they are not three Eternals, but
one Eternal.

As also they are not three Uncreateds, nor
three Incomprehensibles; but one Uncreated,
and one Incomprehensible.

In

In like manner the Father is Almighty, the Son is Almighty, and the Holy Ghost is Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord; and yet they are not three Lords, but one Lord.

For as we are compelled by the christian truth, to acknowledge every person by himself to be God and Lord.

So are we forbidden by the catholic religion to say there are three Gods, or three Lords.

The Father is made of no one, neither created, nor begotten.

The Son is from the Father alone not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son; not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; and one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after, nothing greater or lesser; but the whole three persons are co-eternal to one another, and co-equal.

So that in all things, as has been already said above, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He

He therefore that would be saved must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.

Now the right faith is that we believe and confess, that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God of the substance of his Father, begotten before the world ; and he is Man of the substance of his Mother, born in the world ;

Perfect God and perfect Man ; subsisting of a rational soul, and human flesh.

Equal to the Father according to his Godhead ; and lesser than the Father according to his manhood.

Who, although he be both God and Man, yet he is not two, but one Christ.

One, not by the conversion of the Godhead into flesh, but by the taking of the Manhood unto God.

One altogether, not by confusion of substance, but unity of person.

For as the rational soul and the flesh is one man, so God and Man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven ; he sitteth at the right-hand of God the Father Almighty ; from thence he shall come to judge the living and the dead.

At whose coming all men shall rise again
with

with their bodics, and shall give an account of their own works.

And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.

This is the catholic faith, which except a man believe faithfully and stedfastly, he cannot be saved. Glory be to the Father, &c.

*The Vespers, or Even-Song, for Sundays,
According to the Roman Breviary.*

Our Father, &c. Hail Mary, &c.

V. Incline unto my aid, O God. *R.* O Lord make haste to help me. *V.* Glory be to the Father, &c. *R.* As it was in the beginning, &c. Alleluia. *Anth.* The Lord said.

Psaln cix. Dixit Dominus.

THE Lord said to my Lord, sit thou at my right-hand.

Until I make thy enemies thy footstool.

The Lord will send forth the scepter of thy power out of *Sion*: rule thou in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the brightness of the saints: from the womb before the day-star, I begat thee.

The Lord hath sworn, and he will not repent it: thou art a priest for ever, according to the order of *Melchisedeck*.

F

The

The Lord at thy right-hand hath broken kings in the day of his wrath.

He shall judge among nations, he shall fill ruins; he shall crush the heads of many in the land.

He shall drink of the torrent in the way : therefore shall he lift up the head. *Gloiy, &c.*

Anth. The Lord said to my Lord, sit thou at my right-hand. *Anth.* Faithful.

Psalm cx. Confitebor tibi.

I Will praise thee, O Lord, with my whole heart : in the counsel of the just, and in the congregation.

Great are the works of the Lord, sought out according to all his wills.

His work is praise and magnificence, and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord : he hath given food to them that fear him.

He will be mindful for ever of his covenant : he will shew forth to his people the power of his works.

That he may give them the inheritance of the Gentiles : the works of his hands are truth and judgment.

All his commandments are faithful, confirmed for ever ; made in truth and equity.

He hath sent redemption to his people ; he hath commanded his covenant for ever.

Holy

Holy and terrible is his name. The fear of the Lord is the beginning of wisdom.

All that do it have a good understanding : his praise continueth for ever and ever. Glory.

Anth. Faithful are all his commandments, confirmed for ever. *Anth.* In his commandments.

Psalms cxi. Beatus Vir.

Blessed is the man that feareth the Lord, he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth : the generation of the righteous shall be blessed.

Glory and wealth shall be in his house : and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness. He is merciful, compassionate, and just.

Acceptable is the man that sheweth mercy, and lendeth : he shall order his words with judgment, for he shall never be moved.

The just shall be in everlasting remembrance : he shall not fear the evil hearing.

His heart is ready to hope in the Lord ; his heart is strengthened ; he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor : his justice remaineth for ever and ever ; his horn shall be exalted in glory.

The wicked shall see, and be angry : he shall gnash with his teeth, and pine away : the design of the wicked shall perish. Glory.

Anth. In his commandments he delights exceedingly. *Anth.* Let the name of the Lord.

Psalms cxii. Laudate pueri.

PRAISE the Lord, ye children : praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth now and for ever.

From the rising of the sun to the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations : and his glory is above the heavens.

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth.

Raising up the needy from the earth, and lifting up the poor out of the dunghill.

That he may place him with the princes, with the princes of his people.

Who maketh a barren woman dwell in a house, a joyful mother of children. Glory.

Anth. Let the name of the Lord be blessed for ever. *Anth.* We that live.

Psalms cxiii. In exitu Israel.

WHEN *Israel* went out of *Egypt*, the house of *Jacob* from a barbarous people.

Judea was made his sanctuary, *Israel* his dominion.

The sea saw, and fled ; *Jordan* was turned back.

The mountains skipped like rams, and the hills like lambs of the flock. What

What ailed thee, O thou sea, that thou didst flee? And thou, O *Jordan*, that thou wast turned back?

Ye mountains that ye skipped like rams, and ye hills like the lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the God of *Jacob*.

Who turned the rock into pools of waters, and the stony hill into fountains of waters.

Not to us, O Lord, not to us; but to thy name give glory.

For thy mercy and thy truth's sake, lest the Gentiles should say, where is their God?

But our God is in heaven; he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold; the works of the hands of men.

They have mouths and speak not; they have eyes and see not.

They have ears and hear not; they have noses and smell not.

They have hands and feel not; they have feet and walk not; neither shall they cry out through their throats.

Let them that make them become like unto them, and all such as trust in them.

The house of *Israel* hath hoped in the Lord: he is their helper and their protector.

The house of *Aaron* hath hoped in the Lord: he is their helper and their protector.

They that fear the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us; and hath blessed us.

He hath blessed the house of *Israel*; he hath blessed the house of *Aaron*.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you; upon you and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heavens is the Lord's; but the earth he has given to the children of men.

The dead shall not praise thee, O Lord, nor any of them that go down to hell.

But we that live bless the Lord, from this time, now and for ever. Glory be to &c.

Anth. We that live do bless the Lord.

The little chapter, 2 Cor. i.

Blessed be God, and the father of our Lord *Jesus Christ*, the Father of mercies, and the God of all comfort, who comforts us in all our tribulations.

Answ. Thanks be to God:

The HYMN. Lucis creator optime.

O Great Creator of the light,
Who from the darksome womb of night.

Brought'st forth new light at nature's birth,
To shine upon the face of earth.

Who by the morn and ev'ning ray
Hast measur'd time, and call'd it day;
Vouchsafe

Vouchsafe to hear our pray'rs and tears,
Whilst sable night involves the spheres.

Lest our frail mind with sin defil'd,
From gift of life should be exil'd,
Whilst on no heav'nly thing she thinks,
But twines herself in Satan's links.

O may she soar to heav'n above,
The happy seat of life and love :
Mean time all sinful actions shun,
And purge the soul ones she has done.

This pray'r, most gracious Father, hear,
Thy equal Son incline his ear ;
Who, with the Holy Ghost and thee,
Doth live and reign eternally. *Amen.*

V. May my prayer, O Lord, be directed,
R. As incense in thy sight.

The *Anthem* for the *Magnificat* is different
every Sunday.

*The Magnificat, or the Canticle of the blessed
Virgin, St. Luke 1.*

MY soul doth manify the Lord,
And my spirit hath rejoiced in God
my Saviour.

Because he hath regarded the humility of
his hand-maid : for behold from henceforth
all generations shall call me blessed.

For he that is mighty hath done great
things to me. And holy is his name.

And his mercy is from generation to gene-
ration, to them that fear him.

He hath sheweth might in his arm ; he hath
scattered the proud in the conceit of their
heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things, and the rich he hath sent empty away.

He hath received *Israel* his servant; being mindful of his mercy.

As he spoke to our fathers; to *Abraham* and to his seed for ever. Glory be to, &c.

The prayer is the collect of the day, and differs every Sunday. You may say this as follows.

Let us pray.

LOOK down, we beseech thee O Lord, upon this thy family, for which our Lord *Jesus Christ* did not stick to be delivered into the hands of sinners, and to undergo the torment of the cross. Who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A commemoration of the blessed Virgin Mary.

Anth. **O** Holy Mary, succour the miserable, help the faint-hearted, comfort the afflicted, pray for the people, intercede for the clergy, make supplication for the devout female sex: let all be sensible of thy help, who celebrate thy holy commemoration.

V. Pray for us, O holy mother of God.

R. That we may be made worthy of the promises of *Christ*.

Let

Let us pray.

GRant, we beseech thee, O Lord God, that we thy servants may enjoy perpetual health of mind and body; and by the glorious intercession of blessed *Mary*, ever Virgin, may be delivered from present sorrows, and come to eternal joys, thro' our Lord *Jesus Christ*.

A commemoration of the holy Apostles Peter and Paul.

Anth. **T**HE apostle *Peter*, and *Paul* the doctor of the *Gentiles*, were they that taught us thy law. O Lord.

V. Thou shalt establish them rulers over the whole earth. *R.* They shall be mindful of thy name, O Lord.

O God, whose right hand raised up St. *Peter* walking on the waters, that he might not be drowned; and delivered his fellow apostle *Paul* from the depth of the sea, when he was thrice shipwrecked; mercifully hear us, and grant that by the merits of them both we may obtain the glory of eternity.

Here comes in a commemoration also of the patron of the place, or titular saint of the church; with a proper anthem and prayer out of his office.

For peace.

Anth. **G**ive peace, O Lord, in our days; for there is no other to fight for us, but thou our God.

F 5

V. Let

V. Let peace be made in thy strength.

R. And plenty in thy towers.

Let us pray.

O God, from whom are holy desires, right counsels, and just works; give to thy servants that peace which the world cannot give; that both our hearts may be addicted to thy commandments, and the fear of enemies being taken away, the times may be quiet under thy protection. Through our Lord *Jesus Christ, &c. Amen.*

V. The Lord be with you. *R.* And with thy spirit. *V.* Let us bless the Lord. *R.* Thanks be to God. *V.* May the souls of the faithful thro' the mercy of God rest in peace. *R. Amen. Our Father, &c.*

THE COMPLIN.

The lector begins by asking the officiant's benediction, which is given in these words.

The blessing. May the Lord Almighty grant us a quiet night, and a perfect end. *Amen.*

The short lesson. I Peter, v.

Brethren, be ye sober, and watch: for your adversary the devil, like a roaring lion, goes round about seeking whom he may devour; whom resist ye strong in faith. But thou, O Lord, have mercy on us.

R. Thanks be to God.

V. Our help is in the name of the Lord.

R. Who made heaven and earth. *Our Father, &c. I confess, &c.*

V. Convert

V. Convert us, O Lord our Saviour. *R.*
And turn away thy wrath from us. *V.* In-
cline unto my aid, O God. *R.* O Lord
make haste to help me. Glory be to the Fa-
ther, &c. As it was in the beginning, &c.

Anthem. Have mercy, &c.

Psaln, iv. Cum invocarem.

WHEN I called upon him, the God of
my justice heard me : when I was in
distress thou hast enlarged me.

Have mercy on me, and hear my prayer.

O ye sons of men, how long will ye be
dull of heart ? Why do ye love vanity, and
seek after lying ?

Know ye also that the Lord hath made his
holy One wonderful ; the Lord will hear
me when I shall cry unto him.

Be ye angry and sin not ; the things ye
say in your hearts, be sorry for them upon
your beds.

Offer up the sacrifice of justice, and trust
in the Lord : many say, Who sheweth us
good things ?

The light of thy countenance, O Lord,
is signed upon us ; thou hast given gladness
in my heart.

By the fruit of their corn, their wine, and
oil, they are multiplied.

In peace, in the self-same, I will sleep,
and I will rest.

For thou, O Lord, singularly hast settled
me in hope. Glory be the Father, &c.

Psalm xxx. In te Domine.

IN thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

Bow down thy ear to me, make haste to deliver me.

Be thou unto me a God, a protector; and a house of refuge, to save me.

For thou art my strength and my refuge: and for thy name's sake thou wilt lead me and nourish me.

Thou wilt bring me out of this snare, which they have hid for me, for thou art my protector.

Into thy hands I commend my spirit; thou hast redeemed me, O Lord the God of truth.

Glory be to the Father, &c.

Psalm xc. Qui habitat.

HE that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say to the Lord, Thou art my Protector, and my Refuge; my God, in him will I trust.

For he hath delivered me from the snare of the hunters, and from the sharp word.

He will overshadow thee with his shoulders, and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of

Of the arrow that flieth in the day, of the business that walketh about in the dark ; of invasion, or of the noon-day devil.

A thousand shall fall at thy side, and ten thousand at thy right hand ; but the *evil* shall not come nigh thee.

But thou shalt consider with thy eyes, and shalt see the reward of sinners.

Because thou, O Lord, art my hope ; thou hast made the Most High thy refuge.

There shall no evil come to thee ; nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee ; to keep thee in all thy ways.

In their hands they shall bear thee up ; lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk ; thou shalt trample under foot the lion and the dragon.

Because he hath hoped in me, I will deliver him ; I will protect him, because he hath known my name.

He shall cry to me, and I will hear him ; I am with him in his trouble ; I will deliver him, and I will glorify him.

I will fill him with length of days : and I will shew him my salvation. Glory, &c.

Psaln cxxxiii. Ecce nunc benedicite.

BEhold now bless ye the Lord, all ye servants of the Lord. Who stand in the house of the Lord ; in the courts of the house of our God.

In

In the nights lift up your hands to the holy places, and bless ye the Lord.

May the Lord out of *Sion* bless thee, he that made heaven and earth. Glory, &c.

Anthem. Have mercy on me, O Lord, and hear my prayer.

The Hymn.

BEfore the closing of the day,
Creator, we thee humbly pray,
That for thy wonted mercies sake,
Thou us into protection take.

May nothing in our minds excite
Vain dreams and phantoms of the night;
Our enemy repress, that so
Our bodies no uncleanness know.

In this, most gracious Father, hear,
With *Christ*, thy equal Son, our pray'r,
Who, with the Holy Ghost and thee;
Doth live and reign eternally. *Amen.*

The little Chapter, Jeremiah xiv.

BUT thou, O Lord, art among us; and thy holy name is invoked upon us; forsake us not, O Lord our God. *R.* Thanks be to God.

Resp. Into thy hands, O Lord, I commend my spirit. Into thy hands, O Lord, &c. *V.* Thou hast redeemed us, O Lord God of truth, I commend my spirit. Glory be to the Father, and to the Son, and to the Holy Ghost. Into thy hands, O Lord, I commend my spirit. *V.* Keep us, O Lord, as the
the

the apple of thy eye. Protect us under the shadow of thy wings. *Anth.* Save us.

Nunc dimittis. Luke ii. *The song of Simeon.*

NOW thou dost dismiss thy servant, O Lord, according to thy word, in peace.

Because my eyes have seen thy salvation, which thou hast prepared before the face of all people.

A light to the revelation of the *Gentiles*, and the glory of thy people *Israel*. Glory

Anthem. Save us, O Lord, waking, and keep us sleeping, that we may watch with *Christ*, and rest in peace.

Lord have mercy on us. *Christ* have mercy on us. Lord have mercy on us. Our Father, &c. *V.* Lead us not into temptation. *R.* But deliver us from evil. I believe in God, &c. *V.* The resurrection of the body. *R.* And life everlasting. *V.* Blessed art thou, O Lord, the God of our fathers. *R.* And worthy of praise, and glorious for ever. *V.* Let us bless the Father, and the Son, with the Holy Ghost. *R.* Let us praise and magnify him for ever. *V.* Thou art blessed, O Lord, in the firmament of heaven. *R.* And worthy of praise, and glorious, and magnified for ever. *V.* May the Almighty and merciful Lord bless us and keep us. *R. Amen.* *V.* Vouchsafe, O Lord, this night. *R:* To keep us without sin. *V.* Have mercy on us, O Lord. *R.* Have mercy on us. *V.* Let thy mercy be upon us, O Lord. *R.* As we have put our trust in thee. *V.* O Lord hear my prayer. *R.* And let my cry come

come to thee. *V.* The Lord be with you.
R. And with thy spirit.

Let us pray.

Visit, we beseech thee, O Lord, this habitation, and drive far from it all snares of the enemy: let thy holy angels dwell herein, to keep us in peace; and thy blessing be upon us for ever, thro' our Lord *Jesus Christ.* *Amen.*

V. The Lord be with you. *R.* And with thy spirit. *V.* Let us bless the Lord. *R.* Thanks be to God. May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless us, and keep us. *Amen.*

Then follows an anthem and prayer, in commemoration of the blessed Virgin, which differs according to the different seasons of the year, Our Father, Hail Mary. I believe in God.

The BENEDICTION of the B. SACRAMENT.

What we call the Benediction, is a devotion practised by the church, in order to give adoration, praise, and blessing, or Benediction, to God for his infinite goodness and love, testified to us in the institution of the blessed sacrament. and to receive at the same time the Benediction, or Blessing of our Lord there present.

When the blessed sacrament is taken out of the tabernacle, and set up to be seen by the people, the choir sings, O salutaris hostia. O saving victim, which openest the gates of heaven; lo, the wars of our enemies press upon us; do thou give us strength and aid. To the
great

great Lord, who is Three in One, be everlasting glory. O! may he grant us life without end, in our heavenly country. Amen.

After this is usually sung some psalm, or pious metre, according to the order of superiours, or discretion of the officiant, or exigence of the times: such as psalm xix. Exaudiat, for the king; Psalm xlv. Deus noster refugium, for peace; Psalm xc. Qui habitat, in time of tribulation; the Te Deum, in public thanksgivings, &c. then follows the hymn of the blessed sacrament, Pange lingua, or at least the latter part of it, Tantum ergo.

The HYMN, *Pange lingua.*

Sing, O my tongue, adore and praise

The depth of God's mysterious ways:
How *Christ*, the world's great king, bestow'd
His flesh conceal'd in human food,
And left mankind the blood that paid
The ransom for the souls he made.

Giv'n from above, and born for man,
From virgin's womb his life began:
He liv'd on earth, and preach'd, to sow
The seeds of heav'nly truth below;
Then seal'd his mission from above
With strange effects of pow'r and love.

'Twas on that ev'ning, when the last
And most mysterious supper past;
When *Christ* with his disciples sat,
To close the law with legal meat;
'Then to the twelve himself bestow'd
With his own hands to be their food.

The

The word made flesh for love of man,
 By's word turns bread to flesh again ;
 And wine to blood, unseen by sense,
 By virtue of omnipotence :
 And here the faithful rest secure,
 Whilst God can vouch, and faith insure.

Tantum ergo.

To this myſterious table now
 Our knees, our hearts, and ſenſe, we bow :
 Let ancient rites reſign their place
 To nobler elements of grace ;
 And faith for all defects ſupply,
 Whilst ſenſe is loſt in myſtery.

To God the Father born of none,
 To *Chriſt* his co-eternal Son,
 And Holy Ghoſt whoſe equal rays
 From both proceed, one equal praiſe :
 One honour, jubilee, and fame,
 For ever bleſs his glorious name. *Amen.*

V. Thou haſt given them bread from heaven, *Alleluia.* *R.* Replenished with all ſweetneſs and delight, *Alleluia.*

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promiſes of *Chriſt*.

V. Lord ſave our king. *R.* And hear us in the day we call upon thee.

Let us pray.

O God, who haſt left us in this wonderful ſacrament a perpetual memory of thy paſſion : grant us, we beſeech thee, ſo to reverence the ſacred myſteries of thy body
 and

and blood, that we may continually find in our souls the fruit of thy redemption; who livest and reignest, &c.

Defend, we beseech thee, O Lord, by the intercession of blessed *Mary*, ever Virgin, this thy family, from all adversity; and being prostrate before thee with our whole hearts, protect us in thy mercy from the snares of our enemies, thro' *Jesus Christ* our Lord.

We beseech thee, almighty God, that thy servant N. our king, who by thy mercy has undertaken the government of this realm, may also receive the increase of all virtues; with which being adorned, he may both avoid the monsters of sins, and being pleasing in thy sight, come at length to thee, who art the way, the truth, and the life, through *Christ* our Lord. *Amen.*

When the priest gives the benediction with the blessed sacrament, bow down and profoundly adore your Saviour there present; give him thanks for all his mercies, offer your whole self to him, to be his for ever; and earnestly beg his blessing upon you and yours, and upon his whole church. Or you may say thus:

Adoro te devote, &c.

I Devoutly adore thee, O hidden Deity,
Which liest concealed indeed under these forms:

To thee my whole heart subjects itself,
Because it finds itself quite lost in contemplating thee.

The

The sight, the feeling, and the taste, are
here deceived,
But the hearing alone may be safely believ'd :
I believe whatever the Son of God has spoke n
Nothing can be more true than the word o
truth.

Upon the cross the divinity alone was con-
cealed ;
But here the humanity also lies hid :
Yet I believe and confess both one and the
other,
And make the same petition, as did the peni-
tent thief.

I don't here see thy wounds as *Thomas* did,
Yet I confess thee to be my God ;
O grant that I may ever believe in thee more
and more,
And ever more put my trust in thee, and
love thee.

O blessed memorial of the death of our
Lord,
O living Bread, giving life to man,
Grant that my soul may ever live on thee ;
Grant that I may ever relish thy sweetness.

O pious Pelican, *Jesus*, our Lord,
Cleanse me an unclean sinner with thy
blood ;
One drop of which is sufficient to save
The whole world from all its guilt.

O *Jesus*, whom I now see under a veil,
O when will that hour come, which I so much
long for !

When

When the veil being removed, I shall see thy face,

And be happy for ever in the contemplation of thy glory. *Amen.*

Or else you may say.

HAIL true body, born of the blessed Virgin *Mary*, which truly sufferedst, and wast immolated upon the cross for man, whose side being pierced, sent forth true blood, O grant that I may worthily receive thee at the hour of my death. O most clement, O most gracious, O most sweet Saviour *Jesus*, Son of the eternal God, and of the ever blessed Virgin, have mercy on me.

PRAYERS FOR THE KING.

Psaln xix. Exaudiat.

MAY the Lord hear thee in the day of tribulation; may the name of the God of *Jacob* protect thee.

May he send thee help from the sanctuary; and defend thee out of *Sion*.

May he be mindful of all thy sacrifices: and may thy whole burnt-offering be made fat.

May he give thee according to thy own heart: and confirm all thy counsels.

We will rejoice in thy salvation: and in the name of our God we shall be exalted.

The Lord fulfill all thy petitions: now have I known that the Lord hath saved his anointed.

He will hear him from his holy heaven: the salvation of his right hand is in powers.

Some

142 *The Seven Penitential Psalms.*

Some *trust* in chariots, and some in horses :
but we call upon the name of the Lord our
God.

They are bound, and have fallen : but we
are risen, and are set up right.

O Lord save the king : and hear us in the
day that we shall call upon thee. Glory, &c.

V. Lord save the king. *R.* And hear us
in the day we shall call upon thee. The
prayer, *We beseech thee*, as above, p. 139.

In tribulation, say Psalm xc. *He that
dwelleth*, &c. as in the Complin, p. 132.

THE SEVEN PENITENTIAL PSALMS.

*Proper to be recited on fasting days, and other
penitential times.*

Anthem. Remember not, O Lord, our
offences, nor those of our parents, and take
nor revenge on our sins.

Psalm vi. Domine ne in furore.

O Lord, rebuke me not in thy indignation,
nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am
weak : heal me, O Lord, for my bones are
troubled.

And my soul is troubled exceedingly : but
thou, O Lord, how long ?

Turn to me, O Lord, and deliver my soul ;
O save me for thy mercy's sake.

For there is no one in death that is mind-
ful of thee : and who shall confess thee
in hell ?

I have

I have laboured in my groanings; every night I will wash my bed, I will water my couch with my tears.

My eye is troubled through indignation: I have grown old among all my enemies.

Depart from me all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication; the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled: let them be turned back and be ashamed very speedily. Glory, &c.

Psalm xxxi. Beati quorum.

BLessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man, to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old; whilst I cried out all the day long,

For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee; and my injustice I have not concealed.

I said, I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to thee, in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

Thou

Thou art my refuge from the trouble which hath encompassed me : my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way in which thou shalt go ; I will fix my eyes upon thee.

Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice, ye just, and glory all ye right of heart. Glory be, &c.

Psalms xxxvii. Domine ne in furore.

REbuke me not, O Lord, in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me, and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath ; there is no peace for my bones, because of my sins.

For my iniquities are gone over my head ; and as a heavy burden are become heavy upon me.

My sores are putrified and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end : I walked sorrowful all the day long.

For my loins are filled with illusions ; and there is no health in my flesh.

I am

I am afflicted and humbled exceedingly ;
I roared with the groaning of my heart.

Lord, all my desire is before thee ; and
my groaning is not hid from thee.

My heart is troubled, my strength hath
left me ; and the light of my eyes itself is not
with me.

My friends and my neighbours have drawn
near, and stood against me.

And they that were near me, stood afar
off ; and they that sought my soul, used vio-
lence.

And they that sought evils to me, spoke
vain things ; and studied deceits all the day.

But I, as a deaf man, heard not ; and was
as a dumb man, not opening his mouth.

And I became as a man that heareth not ;
and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped ; thou
wilt hear me, O Lord my God.

For I have said, lest at any time my ene-
mies rejoice over me : and whilst my feet are
moved, they speak great things against me.

For I am ready for scourges ; and my sor-
row is continually before me.

For I will declare my iniquity ; and I will
think for my sin.

But my enemies live, and are grown stronger
than I ; and they that hate me wrongfully are
multiplied.

They that render evil for good have de-
tracted me, because I followed goodness.

For sake me not, O Lord, my God ; do not
thou depart from me.

146 *The Seven Penitential Psalms.*

Attend unto my help, O Lord, the God of my salvation. Glory be to the, &c.

Psalm 1. Miserere.

HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

Because I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee, that thou mayst be justified in thy words, and mayst overcome when thou art judged.

For behold I was conceived in iniquities, and in sins did my mother conceive me.

For behold thou hast loved truth ; the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed ; thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness ; and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God ; and renew a right spirit within my bowels.

Cast me not away from thy face ; and take not thy Holy Spirit from me.

Restore

Restore unto me the joy of thy salvation,
and strengthen me with a perfect spirit.

I will teach the unjust thy ways ; and the
wicked shall be converted to thee.

Deliver me from blood, O God, thou God
of my salvation, and my tongue shall extol
thy justice.

O Lord, thou wilt open my lips ; and my
mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would
indeed have given it ; with burnt-offerings
thou wilt not be delighted.

A sacrifice to God is an afflicted spirit ; a
contrite and humble heart, O God, thou
wilt not despise.

Deal favourably, O Lord, in thy good-
will with *Sion*, that the walls of *Jerusalem*
may be built up.

Then shalt thou accept the sacrifice of jus-
tice, oblations, and whole burnt-offerings :
then shall they lay calves upon thy altar.

Glory be to the Father, &c.

Psalm ci. Domine exaudi.

HEAR, O Lord, my prayer, and let my
cry come to thee.

Turn not away thy face from me ; in the
day when I am in trouble, incline thy ear to
me.

In what day soever I shall call upon thee,
hear me speedily.

For my days are vanished like smoke ; and
my bones are grown dry like fœwel for the
fire.

148 *The Seven Penitential Psalms.*

I am smitten as grass, and my heart is withered ; because I forgot to eat my bread.

Through the voice of my groaning, my bone hath cleaved to my skin.

I am become like a pelican of the wilderness ; I am like a night-raven in the house.

I have watched, and am become as a sparrow all alone on the house top.

All the day long my enemies reproached me, and they that praised me swore against me.

For I did eat ashes like bread, and mingled my drink with weeping.

Because of thy anger and indignation, for having lifted me up thou hast thrown me down.

My days have declined like a shadow ; and I am withered like grass.

But thou, O Lord, endurest for ever ; and thy memorial to all generations.

Thou shalt arise and have mercy on *Sion* ; for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.

And the gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

For the Lord hath built up *Sion* ; and he shall be seen in his glory.

He hath had regard to the prayer of the humble ; and he hath not despised their petition.

Let

Let these things be written unto another generation; and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary; from heaven the Lord hath looked upon the earth.

That he might hear the groans of them that are in fetters; that he might release the children of the slain.

That they may declare the name of the Lord in *Sion*, and his praise in *Jerusalem*.

When the people assemble together, and kings to serve the Lord.

He answered him in the way of his strength: Declare unto me the sewnness of my days.

Call me not away in the midst of my days: thy years are unto generation and generation.

In the beginning, O Lord, thou foundedst the earth; and the heavens are the works of thy hands.

They shall perish, but thou remainest; and all of them shall grow old like a garment.

And as a vesture thou shalt change them, and they shall be changed: but thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue, and their seed shall be directed for ever. Glory be to the, &c.

Psalms xxxix. De profundis.

OUT of the depths I have cried to thee, O Lord; Lord hear my voice.

G 3

Let

Let thy ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord ; Lord, who shall endure it ?

Because with thee there is propitiation ; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word ; my soul hath hoped in the Lord.

From the morning-watch even until night, let *Israel* hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities. Glory be to the Father, &c.

Psalms cxliiii. Domine exaudi.

HEAR, O Lord, my prayer ; give ear to my supplication in thy truth ; hear me in thy justice.

And enter not into judgment with thy servant ; for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul, he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old ; and my spirit is in anguish within me, my heart within me is troubled.

I remembered the days of old, I meditated on all thy works : I mused upon the works of thy hands.

I stretched forth my hands to thee ; my soul is as earth without water unto thee.

Hear

Hear me speedily, O Lord ; my spirit hath fainted away.

Turn not away thy face from me, lest I be like them that go down into the pit.

Cause me to hear thy mercy in the morning, for in thee have I hoped.

Make the way known to me, wherein I should walk ; for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord ; to thee have I fled ; teach me to do thy will, for thou art my God.

Thy good Spirit shall lead me into the right land : for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble ; and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul ; for I am thy servant. Glory, &c.

Anthem. Remember not, O Lord, our offences, nor those of our parents ; and take not revenge of our sins.

Evening devotions for families, or for Particulars.

The Litany.

Remember not, &c.

Lord, have mercy on us. *Christ*, have mercy on us. Lord, have mercy on us. *Christ*, hear us. *Christ*, graciously hear us. God the Father of heaven, } *Have mercy*
God the Son Redeemer of } *on us.*
the world.

G 4

God

God the Holy Ghost. } *Have mercy on*
 Holy Trinity, One God. } *us.*

Holy *Mary*,

Holy Mother of God,

Holy Virgin of Virgins,

St. *Michael*,

St. *Gabriel*,

St. *Raphael*,

All ye holy angels and archangels,

All ye holy orders of blessed spirits,

St. *John Baptist*,

St. *Joseph*,

All ye holy patriarchs and prophets,

St. *Peter*,

St. *Paul*,

St. *Andrew*,

St. *James*,

St. *John*,

St. *Thomas*,

St. *James*,

St. *Philip*,

St. *Bartholomew*,

St. *Matthew*,

St. *Simon*,

St. *Thadde*,

St. *Matthias*,

St. *Barnaby*,

St. *Luke*,

St. *Mark*,

All ye holy apostles and evangelists,

All ye holy disciples of our Lord,

All ye holy innocents,

St. *Stephen*,

St. *Laurence*,

Pray for us.

St.

St. *Vincent*,
 St. *Fabian* and *Sebastian*,
 St. *John* and *Paul*,
 St. *Cosmas* and *Damian*,
 St. *Gervase* and *Protese*,
 All ye holy martyrs,
 St. *Silvester*,
 St. *Gregory*,
 St. *Ambrose*,
 St. *Augustine*,
 St. *Jerome*,
 St. *Martin*,
 St. *Nicholas*,
 All ye holy bishops and confessors,
 All ye holy doctors,
 St. *Anthony*,
 St. *Bennet*,
 St. *Bernard*,
 St. *Dominick*,
 St. *Francis*,
 All ye holy priests and levites,
 All ye holy monks and hermits,
 St. *Mary Magdalen*,
 St. *Agatha*,
 St. *Lucy*,
 St. *Agnes*,
 St. *Cecily*,
 St. *Catharine*,
 St. *Anastasia*,
 All ye holy vigin and widows,
 All ye men and women, saints of God, make
 intercession for us.
 Be merciful unto us. Spare us, O Lord.

Pray for us.

Be merciful unto us. Graciously hear us, O Lord.

From all evil,
 From all sin,
 From thy wrath,
 From sudden and unprovided death,
 From the deceits of the devil,
 From anger, hatred, and all ill-will,
 From the spirit of fornication,
 From lightning and tempest,
 From everlasting death,
 Thro' the mystery of thy holy incarnation.

O Lord, deliver us.

Thro' thy coming,
 Thro' thy nativity,
 Thro' thy baptism and holy fasting,
 Thro' thy cross and passion,
 Thro' thy death and burial,
 Thro' thy holy resurrection,
 Thro' thy admirable ascension,
 Thro' the coming of the Holy Ghost
 the Comforter,

In the day of judgment,
 We sinners, *do beseech thee to hear us.*

That thou spare us,
 That thou pardon us,
 That thou vouchsafe to bring us to true penance,

That thou vouchsafe to govern and preserve thy holy church;

That thou vouchsafe to preserve our apostolic prelate, and all ecclesiastical orders in holy religion.

We beseech, &c.

That

That thou vouchsafe to humble the enemies of the holy church,

That thou vouchsafe to give peace and true concord to christian kings and princes,

That thou vouchsafe to grant peace and unity to all christian people,

That thou vouchsafe to confirm and preserve us in thy holy service,

That thou lift up our minds to heavenly desires,

That thou render eternal good things to all our benefactors,

That thou deliver our souls, and those of our brethren, kinsfolks and benefactors, from eternal damnation.

That thou vouchsafe to give and preserve the fruits of the earth,

That thou vouchsafe to give eternal rest to all the faithful departed,

That thou vouchsafe graciously to hear us. O Son of God,

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christ, hear us; *Christ*, graciously hear us; Lord, have mercy on us; *Christ*, have mercy on us; Lord, have mercy on us. Our Father,

V. And lead us not into temptation.

R. But deliver us from evil. *Amen.*

We beseech thee to hear us.

Pſalm lxi.

INcline unto my aid, O God; O Lord,
make haſte to help me.

Let them be confounded and aſhamed that
ſeek my ſoul.

Let them be turned backward, and bluſh
for ſhame, that deſire evils to me.

Let them be preſently turned away, bluſh-
ing for ſhame, that ſay to me, 'tis well, 'tis
well.

Let all that ſeek thee rejoice, and be glad
in thee, and let ſuch as love thy ſalvation ſay
always, the Lord be magnified.

But I am needy and poor, O God, help me.

Thou art my Helper and my Deliverer;
O Lord, make no delay. Glory be, &c.

V. Save thy ſervants.

R. Truſting in thee, O my God.

V. Be unto us, O Lord, a tower of ſtrength.

R. From the face of the enemy.

V. Let not the enemy prevail againſt us at
all. *R.* Nor the ſon of iniquity have any
power to hurt us.

V. O Lord, deal not with us according
to our ſins. *R.* Nor reward us according to
our iniquities.

V. Let us pray for our chief biſhop *N.*

R. Our Lord preſerve him, and give him
life, and make him bleſſed upon earth, and
deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchſafe, O Lord, for thy name's
ſake to reward with eternal life all them
who have done us good.

V. Let

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord; and let perpetual light shine upon them.

V. May they rest in peace. *R. Amen.*

R. For our absent brethren.

V. O my God, save thy servants trusting in thee. *R.* Send them help, O Lord, from thy holy place.

R. And from *Sion* protect them.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O GOD, whose property is always to have mercy, and to spare, receive our petition: that we, and all thy servants, who are bound by the chain of sins, may by the compassion of thy goodness mercifully be absolved.

HEAR, we beseech thee, O Lord, the prayers of the suppliant, and pardon the sins of them that confess to thee; that in thy bounty thou mayst give us pardon and peace.

OUT of thy clemency, O Lord, shew thy unspeakable mercy to us, that so thou mayst both acquit us of our sins, and deliver us from the punishment we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O Almighty and eternal God, have mercy on thy servant *N.* our chief bishop, and direct him according to thy clemency, into the

the way of everlasting salvation ; that by thy grace he may desire those things that are agreeable to thee, and perform them with all his strength.

O GOD, from whom are holy desires, right counsels, and just works, give to thy servants that peace which the world cannot give ; that both our hearts may be disposed to keep thy commandments, and the fear of enemies being removed, the times by thy protection may be peaceable.

INflame, O Lord, our reins and hearts with the fire of thy holy Spirit, that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins ; that thro' pious supplications they may obtain the pardon which they have always desired.

PRevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance ; that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all, whom thou foreknowest shall be thine by faith and good works ; we humbly beseech thee, that they, for whom we have determined to offer up our prayers, whether this present world still de-

tains

tains them in the flesh, or the world to come hath already received them out of their bodies, may by the clemency of thy goodness, all thy saints interceding for them, obtain pardon and full remission of their sins, thro' our Lord *Jesus Christ*, thy Son, who liveth and reigneth, one God, with thee, and the Holy Ghost world without end. *Amen.*

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. May the almighty and most merciful Lord graciously hear us. *R. Amen.*

V. And may the souls of the faithful, thro' the mercy of God, rest in peace. *R. Amen.*

An examination of conscience for every night.

First, Place yourself in the presence of God; humbly adore him, and give him thanks for all his blessings, especially those bestowed on you this day.

O Almighty and eternal God, whose majesty filleth heaven and earth. I firmly believe thou art here; that thy adorable eye is on me; that thou seest and knowest all things; and art most intimately present in the very center of my soul. I desire to bow down all the powers of my soul to adore thee; I desire to join my voice with all the angels and saints, to praise thee, and glorify thee now and for ever. I give thee thanks from the bottom of my heart, for all thy mercies and blessings bestowed upon me and upon thy whole church; and particularly for
those

those I have received from thee this day, in thy watching over me, and preserving me from so many evils, and favouring me with so many graces and inspirations, &c. O let me never more be ungrateful to so constant and liberal a Benefactor! And now, dear Lord, add this one blessing to the rest; that I may clearly discover the sins that I have committed this day by thought, word and deed; or by any omission of any branch of my duty, to thee, to my neighbour, or to myself: that no part of my guilt may be hidden from my own eyes; but that I may see my sins in their true colours, and may detest them as they ought to be detested.

Then examine yourself, how you have passed the day; how you have performed your prayers, and other spiritual exercises; in what manner you have acquitted yourself of the duties of your calling; what care you have taken to perform well your ordinary actions of the day; what company you have been in, and what your conversation has been: and in particular, how you have behaved yourself with regard to your customary failings, and your predominant passions.

After having diligently examined your conscience, and discovered the faults you have been guilty of, endeavour to be heartily sorry, humbly beg pardon of the divine Majesty for them, saying for this purpose the Psalm Miserere. Have mercy on me, O God, &c. as above, p. 146.

Then make a firm purpose of amendment for the future, and especially resolve to be more watchful

watchful over yourself the following day; to be more diligent in flying the occasion of your sins; and to take such and such precautions with regard to the faults you are most subject to.

Conclude this exercise, by endeavouring to put yourself, as much as possible, in the condition you would be glad to be found in at the hour of your death: in order to this, make the best acts you are able, of a lively FAITH, of an humble CONFIDENCE IN GOD, and of a perfect RESIGNATION to his holy will: embrace with all the affections of your soul Christ crucified, and aspire to an eternal union with him. For which end you may pray as follows:

O Blessed Trinity, one God, Father, Son and Holy Ghost, I believe in thee. O sweet Jesus, Son of God, true God and true Man, the Redeemer of my soul, I believe in thee; I believe all thou hast taught me by thy holy catholic church, in this faith I desire to live and die.

I am of myself a poor wretched nothing, and have been always hitherto a most miserable sinner: I humbly confess, and heartily detest my sins; I crave thy mercy, and hope to obtain thy pardon, thro' the death and passion of my Saviour, in which is all my confidence.

I beg that thy holy will may ever be done in me, whether it be for pain or ease, sickness or health, life or death: I desire to have no exceptions against thy holy will: I accept of the sentence of death, as justly due to my
sins;

sins; I submit to all the uneasiness and pains that are to be the fore-runners of it, and I offer them all up to thee, for my sins.

But O! dear Lord, whenever I am to die, let me be so happy as to expire in the arms of my dying *Jesus*, and in the embraces of his cross! O! hide me, dear *Jesus*, in thy wounds, bathe my soul in thy precious blood: ah! let nothing separate me from thee. O! when shall I be so happy as to see thee, love thee, and enjoy thee, in the land of the living! When shall I be eternally united to thee! O! who will give me the wings of the dove, that I may fly away from this land of sin and misery, and be for ever at rest in thee!

“ *N. B.* This, or the like exercise of examination of conscience, ought never to be omitted by such as desire to serve God in good earnest, and to secure their soul’s eternal welfare.”

Other Evening Prayers.

Our Father. Hail *Mary*. I believe in God, &c. I confess to almighty God, &c. *as above in the morning exercise.*

The HYMN. Te lucis ante Terminum.

BEfore the closing of the day,
Creator, we thee humbly pray,
That for thy wonted mercy’s sake,
Thou us into protection take.

May nothing in our minds excite
Vain dreams and phantoms of the night:’

Our

Our enemies repress, that so
Our bodies no uncleanness know.

To *Jesus*, from a Virgin sprung,
Be glory giv'n, and praises sung ;
The like to God the Father be,
And Holy Ghost eternally. *Amen.*

Save us, O Lord, waking, and keep us
sleeping, that we may watch with *Christ*, and
rest in peace. *Amen.*

Preserve us as the apple of thy eye, and
protect us under the shadow of thy wings.

Vouchsafe, O Lord, to keep us this night
without sin. Have mercy on us, O Lord,
have mercy on us.

Thy mercy be upon us, O Lord ; as we
have put our trust in thee.

O Lord, hear my prayer : and let my
cry come unto thee.

Let us pray.

VISIT, we beseech thee, O Lord, this ha-
bitation, and drive far from it all snares
of the enemy ; let thy holy angels dwell
herein, to preserve us in peace ; and thy
blessing be upon us for ever, thro' *Christ* our
Lord. *Amen.*

Look down, we beseech thee, O Lord, up-
on this thy family, for which our Lord *Jesus*
Christ did not stick to be delivered into the
hands of sinners, and to undergo the torment
of the cross ; who liveth and reigneth with
thee, in the unity of the Holy Ghost, God,
world without end. *Amen.*

Salve

Salve Regina.

HAIL to the Queen who reigns above,
 Mother of clemency and love :
 Hail thou our hope, life, sweetness ; we
 Eve's banish'd children cry to thee.

We from this wretched vale of tears,
 Send sighs and groans unto thy ears :
 O ! then, sweet Advocate, bestow
 A pitying look on us below.

After this exile, let us see
 Our blessed *Jesus* born of thee :
 O merciful, O pious maid,
 O gracious *Mary*, lend thy aid.

V. Pray for us, O holy Mother of God ;

R. That we may be made worthy of the
 promises of *Christ*.

Let us pray.

O Almighty and eternal God, who didst
 prepare the body and soul of the glorious
Mary, mother and virgin, that by the co-
 operation of the Holy Ghost she might be-
 come a worthy dwelling for thy Son : grant
 that as we rejoice in her commemoration, so,
 by her pious intercession, we may be delivered
 both from present evils, and everlasting death,
 thro' the same *Jesus Christ* our Lord. *Amen.*

Defend, we beseech thee, O Lord, by the
 intercession of blessed *Mary*, ever Virgin,
 this thy family from all adversity ; and as
 with our whole hearts we lie prostrate before
 thee, mercifully protect us from the snares of
 our enemies, thro' *Christ* our Lord. *Amen.*

O Angel

O Angel of God, who art my Guardian, watch over me this night, whom the divine goodness has committed to thy charge ; direct me, keep me, and defend me from evil spirits and all misfortunes.

Into thy hands, O Lord, I commend my spirit : Lord *Jesus* receive my soul.

In thee, O Lord, is my hope ; O let me never be confounded.

May the blessing of Almighty God, Father, Son, and Holy Ghost, descend upon us, and remain always with us. *Amen.*

Before you go to bed, read a chapter in the Scripture, or some spiritual book ; forecast with yourself the subject of the next morning's meditation, and think upon it whilst you are undressing yourself ; when you compose yourself in your bed, think on your grave, and how quickly death (of which sleep is an image) will be with you ; and what your sentiments will then be of all worldly vanities.

Offer up to God your sleep, submitting to it with a pure intention of his holy will ; and that by this repose of nature you may recover new vigour to serve him. Wish that every breath you are to take this night might be an act of praise and love of the divine Majesty, like the happy breathings of the angels and saints, who never sleep : and so compose yourself to rest in the arms of your Saviour. If you wake in the night, renew the offering of yourself to God, and aspire

to

to him; *My soul hath desired thee in the night,*
Isaiah xxvi. 9.

Of the ordinary actions of the day, and
the spirit with which they ought to
be performed.

Whether you eat or drink, or whatever else you do,
do all to the glory of God, 1 Cor. x. 31.

Of your work, or ordinary employment.

OFTEN call to mind that sentence passed
upon all mankind, *Gen. iii. 19. In the*
sweat of thy face thou shalt eat thy bread,
till thou return to the earth, out of which thou
wast taken: for dust thou art, and into dust
thou shalt return. In consequence of this sen-
tence submit yourself to the labours of your
calling, as to a penance laid upon you by the
Almighty, and go thro' them with a peni-
tential spirit, offering them up daily to God
for your sins.

Fly idleness as the mother of all mischief;
and if your condition of life does not oblige
you to any work or employment, by way of
seeking your bread, yet chuse always some-
thing of this nature for your soul's sake, that
the devil may never find you idle.

In the beginning of your work direct
your intention to God; consider what you
are taking in hand as a business allotted you
by him, and let your design in doing of it be
to please him. God Almighty most certainly
appoints to every one in his family his re-
spective employment: embrace then yours in
con-

consequence of the will of God; and offer up both yourself and your work, from time to time to him, in union with the works in which your Saviour was employed in his mortal life.

In the midst of your work, let your *interiour*, as much as possible, be taken up with God by *recollection*: make a closet in your heart for *Jesus Christ*, invite him in thither, and there entertain him as well as you can: seat yourself with *Magdalen* at his feet, and make frequent aspirations of love to him.

If in your work you would amuse yourself with singing, instead of prophane and lewd songs, sing hymns and praises to God; and if you work in the company of worldlings, set a particular guard over your heart, that it draw not in the infection of their vain and wicked discourse.

Perform all your works with due care to do them well, not as pleasing the eyes of men, but the eyes of God; in whose presence, and for whom, you ought to do all that you do. And when by his will you are called away from your work, as you are to be willing to do it for him, so you must be willing to leave it for him.

Take care to mortify that over-greateagerness with which you sometimes find yourself set upon your work, and do all with calmness and peace, if you would have God be with you.

*Instructions for the
Of your meals.*

Go to your meals with a pure intention to take that support of nature, because it is the will of God, that you may thereby maintain your strength for his divine service. Look upon your meat and drink as medicines, necessary for your health, and take them as such, and not merely for your pleasure, or to satisfy your appetite.

Always say *grace* both before and after your meals, with a serious attention to God, and a grateful sense of your receiving all from him. During your meals, keep yourself, as much as possible, in God's presence; often aspire after the true bread, which is *Jesus Christ*, and long after that happy hour, when you shall come to drink at his fountain of life eternal, and shall have no need of any other eating or drinking.

Offer up your meals to God, in union with those of *Jesus Christ*: observe a due modesty at them, and be watchful against all intemperance and sensuality. Study rather to mortify than to gratify your appetite; and let not a meal pass without offering up to God some bit which you have most inclination to, depriving yourself of it to give it him: but take care to do this so as not to be taken notice of.

Endeavour to shun eating and drinking between meals, where there is no necessity for it: and remember that the saints of God allowed not, without regret, even the most
neces-

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necessary satisfaction to their bodies, which they looked upon as their greatest enemies.

Grace before meals.

Bless us, O Lord, and these thy gifts, which we are to receive of thy bountiful hands, through *Christ* our Lord. *Amen.*

Grace after meals.

We give thee thanks, Almighty God, for all thy benefits, who livest and reignest world without end. *Amen.*

Of your recreations.

Let your intention be pure in your recreations: as far as they are necessary for the health of your body, or the relaxation of your mind, they are agreeable to the will of God, and no farther; and this will of God ought to be your rule, both in the choice of them, and in the measure of time you allow for them.

Fly then all such recreations as are sinful or dangerous; all such as tend to soften the soul, and fill it with the spirit and love of this world; all such as savour of the pomps of Satan, which you have renounced; all such, in fine, as instead of being really serviceable for the relaxation of the mind, or the health of the body, are prejudicial either to the one or to the other, or to both.

Allow no more time for your recreations than is necessary for those ends for which recreations are allowable. It is an intolerable

abuse to make them, as some do, the chief business of life. Alas, what an account will such Christians be able to give one day of the use of their precious time !

As in the beginning of your recreations you ought to offer them up for the honour and glory of God, so you ought also frequently in the midst of them to recollect yourself in God, inviting *Jesus Christ* into your heart, and making aspirations of love to him.

Of your conversation.

If any man offend not in word, the same is a perfect man, St. James iii. 2. There is no time in which a christian is obliged to be more upon his guard, than in his *conversation*: by reason of the many ways we are liable to offend by the tongue, and the great prejudices we are apt to do others, or receive from others in *conversation*. Upon which account also we ought to call God to our assistance as often as we go into company. Be as careful as you can in the choice of the company with whom you converse; and much more in the choice of the persons whom you intend to make your more familiar friends; and let virtue and christian prudence be the first and chief qualification that you seek for in them.

Let your discourse be edifying, and chuse as much as you can to speak of God and good things, but this without ostentation, or seeming to take too much upon yourself. Speak not of what passes in your own interior, only to your director; and don't affect either to praise

praise or dispraise yourself: there is danger of vanity and self-love in both one and the other.

Banish as much as you can from your conversation unprofitable curiosity, and all such subjects as are vain and worldly: and when these things are treated of in your company, turn a deaf ear to them, as to things that regard you not.

In all your conversation remember the presence of God, and make frequent aspirations to him; and let his presence be a powerful restraint upon you, to keep you from distraction, immodest jests, and other sins so common in conversation.

When you come into any company salute in secret the guardian angels of the company; and beg that they would drive away the enemy, that he may have no share in your conversation.

Never contradict any one in the company, except the importance of the matter, and the danger of persons receiving prejudice from the malice or ignorance of others, require it of you. Be as civil as you can, but without flattery, or condescending to any thing that is evil; and be modestly chearful, with the fear of God.

In all your conversation have a charitable regard to the company you are in; taking particular care that no word or action of your's may give occasion to any other's sin.

Often meditate in what manner *Christ* and his saints conversed here upon earth, that you

may imitate them ; often aspire to their happy conversation in heaven.

Endeavour not to make more visits than are of necessity or charity ; and remember that solitude and silence are the best means to obtain recollection in God, and the spirit of prayer.

Of reading good books, or hearing the word of God.

Let not a day pass without employing at least one quarter of an hour in reading the Scripture, or some spiritual book ; and a more considerable time on *Sundays* and holidays : advise with your director what books may be most proper, and endeavour to procure them for yourself and family.

Begin your reading by an humble invocation of the Holy Ghost, that you may profit by it : read leisurely and attentively, so as to let the lessons you read have time to make proper impressions upon you, and to sink deep into your heart. Pause awhile upon such places as touch you most : and from time to time excite affections and resolutions in your soul, suitable to the subject you are reading of.

Look upon it, that as when you are praying you are speaking to God, so when you are reading or hearing his word, he is speaking to you. As then you desire he should hear you when you speak to him, so take you care to hearken faithfully to him when he speaks to you ; and lay up carefully in your heart the seed of his divine word, that it may
not

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not be picked up by the fowls of the air, your infernal foes, or carelessly trodden under your feet.

Hear the word of God as often as you have an opportunity : call upon God in the beginning, and purify your soul as much as you can from all vain curiosity : mind not the eloquence or action of the preacher, but attend to the truths he delivers : don't say within yourself, how well does this or that suit with this or that person ; but consider what suits with yourself, and lay it up in your mind, for the rule of your comportment for the time to come.

After reading or hearing the word of God, give thanks to his divine Majesty for the instructions he has given you therein : single out some one or more particular points for your practice that very day, and beg of God that he would imprint them in your soul, that you may remember them, and put them in execution. Remember that the word of God heard or read, and not put in practice, will one day rise in judgment against you.

If you are the master or mistress of a family, see that those under your charge want not the advantage of frequent reading or hearing what is good. It is a care your great master expects from you.

Take care to banish from yourself and family all lewd and irreligious books, and such as may be of dangerous consequence either to faith or morals ; as romances, play books, novels, fortune-books, &c. 'Tis not to be

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imagined what harm young people especially receive from such books.

INVOCATIONS of the HOLY GHOST,
proper before reading, or any other
spiritual undertaking.

The HYMN *Veni Creator.*

COME Holy Ghost, Creator come,
From thy bright heav'nly throne :
Come take possession of our souls,
And make them all thy own.

Thou who art call'd the Paraclete,
Best gift of God above ;
The living Spring, the living Fire,
Sweet Unction, and true Love.

Thou who art sev'nfold in thy grace,
Finger of God's right-hand :
His promise, teaching little ones
To speak and understand.

O ! guide our minds with thy blest light.
With love our hearts inflame ;
And with thy strength, which ne'er decays,
Confirm our mortal frame.

Far from us drive our hellish foe,
True peace into us bring ;
And thro' all perils lead us safe
Beneath thy sacred wing.

Thro' thee may we the Father know,
Thro' thee th' eternal Son,
And thee the Spirit of them both,
Thrice blessed Three in One.

Al

All glory to the Father be,
With his co-equal Son,
The like to thee, great Paraclete,
Till time itself is done. *Amen.*

The HYMN *Veni Sancte Spiritus.*

COME Holy Ghost, send down those
beams,

Which sweetly flow in silent streams,
From thy bright throne above.

O come, thou Father of the poor,
O come, thou Source of all our store;
Come fill our hearts with love.

O thou of Comforters the best,
O thou, the soul's delightful guest,
The pilgrim's sweet relief.

Thou art true rest in toil and sweat,
Refreshment in th' excess of heat,
And solace in our grief.

Thrice blessed light, shoot home thy darts,
And pierce the centers of those hearts,
Whose faith aspires to thee;
Without thy Godhead nothing can
Have any price or worth in man,
Nothing can harmless be.

Lord wash our sinful stains away,
Water from heaven our barren clay:
Our wounds and bruises heal.

To thy sweet yoke our stiff necks bow;
Warm with thy fire our hearts of snow;
Our wandering feet repeal.

Grant to thy faithful, dearest Lord,
Whose only hope is thy sure word,
The seven gifts of the spirit;

Grant us in life thy helping grace ;
 Grant us at death to see thy face,
 And endless joy inherit. *Amen.*

Anth. Come Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and they shall be created. *R.* And thou shalt renew the face of the earth.

Let us pray.

O God, who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that we may by the gift of the same Spirit be always truly wise, and ever rejoice in his consolations. Through *Jesus Christ* our Lord. *Amen.*

Necessary VIRTUES to be exercised every day.

1. **H**umility: By keeping yourself always little, and as a mere nothing in the sight of God, looking upon him as the author of all your good, and humbling yourself to every neighbour. In order to this, always remember what you have deserved by your sins: that it is a mercy of God that you are not in hell: and that if you had your due, all God's creatures ought either to fly and abhor you, for your foul treasons against their Maker; or revenge his cause, by joining together in persecuting you: and therefore, that the least service you receive from any of them is more than you deserve, and that affronts and contempt are your just due.

2. *Penance*: By frequent acts of repentance for your past sins, and calling continually

ally upon God to shew you mercy ; often presenting yourself at his feet in prayer, like *St. Mary Magdalen* ; or striking your breast with the publican. Offer up also to God, in a penitential spirit, whatever pains, crosses, or sufferings you daily meet with, and death itself, with all its agonies, whensoever it shall come ; and make it your study, by frequent mortifications and self-denials, to chastise yourself, and to offer up daily some satisfaction to God, acceptable thro' *Jesus Christ*, for the many injuries you have done him by your sins.

3. *Resignation and Conformity* to the will of God in all events : ever remembering, that nothing happens without his pleasure or permission ; and that this or that cross is what God, in his infinite wisdom and goodness, from all eternity designed for you. And as in all your sufferings you must embrace the will of God, and chearfully submit to it ; so in all your undertakings you must consult his holy will, and in all your actions conform to it as the rule and motive of all you do.

4. *Recollection* : By calling to mind, as often as you can in the day, the presence of God, represented as in the very center of your soul ; making frequent aspirations and ejaculations of love to him : offering frequently in the day your whole being, all the powers of your soul, and all your senses and faculties, with all your thoughts, words and actions to him ; and banishing, as much as you can, from you, all vain amusements, anxious cares,

and irregular affections ; that so your heart may easily find him, freely embrace him, and quietly repose in him.

ASPIRATIONS and EJACULATIONS *that may be made with our daily actions.*

LORD, increase my faith. Lord, I believe, help thou my unbelief. O let me rather die than consent to the least doubt of thy sacred Truths.

In thee, O Lord, is all my hope ; O let me never be confounded.

Hide me, dear *Jesus*, in thy wounds, bathe my soul in thy precious blood.

O Fountain of mercy, have mercy on me,
O let nothing in life or death ever separate me from thee.

Lord, be merciful to me a sinner.

Lord, be thou my keeper, and keep me from sin. Lord, look well to me, or I shall betray thee.

O rather let me die a thousand deaths than offend thee mortally. O when shall sin have an end ?

O my God teach me to love thee ; teach me to serve thee as I ought.

O that I had the hearts and tongues of all the world, that I might worthily praise thee, and love thee.

O divine Love, how little art thou loved in this wicked world ! O take possession at least of my heart, and let thy sacred flames ever burn there.

Too late have I known thee, O ancient Truth !

Truth ! too late have I loved thee, O ancient Beauty !

O the God of my heart, and my portion for ever. My God and my all ! I desire to be dissolved, and to be with thee.

Who will give me the wings of the dove ? and I will fly and repose in thee.

As the hart pants after the fountains of water, so my soul pants after thee, my God.

My soul hath thirsted after my God, the Fountain of life eternal. O ! when shall I come and appear in the presence of my God !

My heart and my flesh rejoice exceedingly in the living God.

O Lord, enlighten my eyes, that I may never sleep in death.

The sins of my youth and my ignorances remember not, O Lord ; from my secret sins cleanse me, O Lord ; and for the sins of others, spare thy servant.

Not unto us, O Lord, not to us, but to thy name give glory.

Into thy hands, O Lord, I recommend my spirit. Lord, save me, or I perish. Lord, make haste to help me.

Let God arise, and his enemies be put to flight. Say to my soul, I am thy salvation.

I hope to see the good things of the Lord in the land of the living.

Let the name of the Lord be for ever blessed.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Lord, what wilt thou have me to do ?

My heart is ready, O God, my heart is

ready. I have desired thy law in the very midst of my heart.

I will keep my strength, O Lord, for thee.

Turn away my eyes, that they may not look on vanity.

Thou art just, O Lord, and thy judgment is right.

Lord, I have said, now I begin : let this be the change of the right hand of the Most High. The mercies of our Lord I will sing for ever.

Come let us adore the Lord that made us.

All ye works of our Lord, bless our Lord, praise him and magnify him for ever.

“ These, and such like short acts of virtue, may be proper, in the midst of your
 “ ordinary actions and employments, to be
 “ secretly repeated in your hearts, sometimes
 “ of one sort, sometimes of another, as occasion shall require, and the Spirit of God
 “ shall suggest.”

PRESERVATIVES *and* REMEDIES *against* *Sin.*

THE most general prescriptions against all kinds of sin are frequent and fervent prayer ; meditation and consideration of the four last things, and of the other great christian truths ; frequenting the sacraments with due preparation : reading spiritual books ; daily examining your conscience ; devotion to the passion of *Christ*, to his blessed Mother, and to the saints ; a continual watchfulness over yourself ; giving alms according to

to your ability; daily mortifying your own inclinations, and chastising the flesh; and particularly taking care to fly the occasions of sin, and to resist the first motions of evil.

Against PRIDE.

Against the sin of *Pride* (which consists in an inordinate love of one's own excellence, and in thinking too well of one's self, as if one took one's self to be somebody, which makes us refer all to ourselves, instead of referring it to God) divines prescribe the following remedies: 1. To study and know one's self, and often to consider the meanness of our extraction (as to the body, from dirt and corruption, and as to the soul, from nothing) the infection of sin; the many miseries of our present condition; our perpetual repugnance to good, and inclination to evil; the certainty of death, and uncertainty of our eternal lot; and above all, to consider what a deplorable figure a soul in mortal sin makes in the sight of God; and how often this has been our case, if it be not so at present. Ah! what confusion then, what horror, what an eternal damnation, have we deserved? and after all, dare we lift up our head by *pride*?

2. To set before our eyes the example of *Christ*, who humbled himself to the death of the cross, to cure our pride; and who particularly calls upon all his followers to learn of him to be *meek and humble of heart*, St. *Matt*

Matt. xi. 29. and declares that except they become as *little ones*. they *shall not enter into the kingdom of heaven*, *St. Matt.* xviii. 3.

3. To meditate often upon the manifold damages which the soul receives from pride, which corrupts its very vitals, and lays it open to all evils; because God resists the proud, and withdraws his graces from them.

4. To consider the dreadful punishments which *Lucifer* and his companions, which our first parents, &c. have incurred by pride.

5. To accustom one's self both to interior and exterior acts of *humility*, and contempt of ourselves; highly to prize and daily to beg of God this necessary virtue; and willingly to embrace *humiliations*, as often as they are offered.

6. With regard to the things which most commonly nourish our pride, to consider how little reason we have to be proud of them: that they are generally things empty and vain, fading and perishable; such as worldly honours, riches, beauty, fine cloaths, &c. which give no intrinsic value or worth to them that enjoy them, nor make them one whit the better; but, on the contrary, if they are proud of them, make them odious and contemptible both to God and man. And as for any real and solid goods that we may have, we must ever remember whose gifts they are, what a strict account we must one day give of them; that humility is the best ornament and guardian of them; and that pride will
not

not only make them useless, but even pernicious both to ourselves and others.

7. 'Tis also a great help towards overcoming pride, that we should be thoroughly sensible of our corruption in this kind. For many will not believe that they are proud, and such as these are in the most dangerous way of all: for how shall persons be persuaded to seek remedies, who will not believe they are sick.

Against VAIN-GLORY.

Against the sin of *vain-glory*, which is near a-kin to *pride*, and consists in an inordinate desire and love of being praised and esteemed by others, divines prescribe,
1. That we should seriously consider how short, how inconstant, how empty and vain is all human glory, and all the praise and esteem of men; which adds nothing to us in the sight of God, the just and true and eternal Judge of all merit: and what we are in his sight, that we only are, and nothing more.

2. That we should consider how great and how pernicious an evil *vain-glory* is; which robs God of his glory, and man of the reward of his good works; which corrupts the best of actions, and makes the actors liable to the divine vengeance: besides the cursed brood of vices which ordinarily are the offsprings of *vain-glory*; such as envy, detraction, contention, hypocrisy, love of novelty, disobedience, &c.

3. That we should often repeat to ourselves
those

those words of the apostle, *What hast thou, that thou hast not received? And if thou hast received, why dost thou glory as if thou hadst not received?* 1 Cor. iv. 7.

Against COVETOUSNESS.

Against *Avarice* and *Covetousness*, which is an inordinate love and desire of riches, or worldly goods, divines prescribe. 1. That we should often meditate on the danger and pernicious consequences of this vice, which St. Paul, 1 Tim. vi. calls *the root of all evil*; where also he affirms, that such as have a mind to become rich, fall into temptation, and the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. Hence the wise man tells us, Ecclus. x. 10. that *there is not a more wicked thing than to love money*; for such a one setteth his own soul to sale. And our Saviour himself assures us, that *no man can serve both God and Mammon*, St. Matt. vi. 24.

2. That we should consider, that these riches (which worldings so much covet) if we make a judgment of them by the light of faith, and the maxims of the gospel, are more to be feared than desired, by reason of the many occasions of sin to which they commonly expose the soul. Hence our Saviour, Luke vi. 24. pronounces a *woe to the rich, for they have their consolation here*. And Matt. xix. 24. declares, that it is *easier for a camel to pass thro' the eye of a needle, than for a rich man to enter into the kingdom of heaven*.

3. That

3. That we should set before our eyes the example of *Christ*, who chose to be born in poverty, and die in poverty, tho' he was the Lord of all; whose chief favourites have generally been such as were the most poor and despised, in this world; and who pronounces such *blessed*, St. *Luke* vi.

4. That we should often think of the treasures of a happy eternity, prepared for the *poor in spirit*, St. *Matt.* v. 3. And often reflect upon that sentence of *Christ*, St. *Matt.* xvi. 26. *What doth it profit a man, if he gain the whole world, and lose his own soul?*

5. That we should have death always before our eyes, which will quickly strip us of all; and give us so much the more pain, in violently separating us from our riches, by how much the more our heart has cleaved to them. *They have slept their sleep, and all the men of riches have found nothing in their hands*, Ps. lxxv. *We brought nothing into this world, and certainly we can carry nothing out. Having then food and wherewith to be covered, with these we are content*, 1 Tim. vi. 7, 8.

6. That we should consider, that the riches of this world, which the gospel calls *deceitful*, St. *Matt.* xiii are *thorns*, which prick and gore the soul with many cares, anxieties and solitudes, which instead of satisfying, increase the thirst. Whereas a small matter is really sufficient for this transitory life; and this may be had without all this solicitude. Truth itself having engaged his word, *Seek first the kingdom of God, and his justice, and all*

all these things shall be added unto you, St. Matt. vi. 33. Hence, Heb. xiii. 5. Let your manners, says the apostle, be without covetousness, contented with such things as you have, for he has said, I will not leave thee, neither will I forsake thee.

7. The rich, that are hard and unmerciful to the poor, ought to be put in mind of the last judgment, and of the sentence that shall then be pronounced against such as have not done alms: that mercy is promised to the merciful; but judgment without mercy to such as have not done mercy, St. James ii. 13. That the poor are the members of *Christ*, and that what we do to them he takes as done to himself, St. Matt. xxv.

8. On the other side, the poor, who are uneasy under their condition, and are tempted to covet what the world calls a better fortune, ought often to set before their eyes their Saviour, either in the crib of *Bethlehem*, or on the cross upon mount *Calvary*; and contemplating his poverty, embrace their own as the livery of *Christ*.

9. But as it is the common misfortune of such as are covetous, whether they be rich or poor, that they don't believe, and will not be persuaded, that they are covetous, but delude themselves under the specious cover of a pretended necessity, and of the prudent care that every one ought to have of the main chance, as they very improperly call it; therefore the first and most necessary prescription against avarice is, that a person should study and know himself,

himself, and by humble and fervent prayer obtain this self-knowledge of God, without which, it is to be feared, all other remedies will prove ineffectual.

Against LUST.

AGainst the sin of *lust* (which is an inordinate love of carnal pleasures) divines prescribe, 1. To fly the occasions; such as immodest books and plays, wanton dalliances, indiscreet freedoms, &c. and most particularly bad company, and all conversation with such persons as one has sinned with in this kind.

2. To avoid idleness, and to be very temperate in eating and drinking.

3. To keep a watch over the eyes, that death may not enter in by those windows; and to resist with vigour the first beginnings of these temptations.

4. To be diligent in all spiritual exercises, such as meditation, prayer, spiritual reading, frequenting the sacraments, &c.

5. To think often upon the passion of *Christ*; and particularly in the time of temptation, to have recourse to this meditation.

6. To be devout to the blessed Virgin and to the saints.

7. To remember that God sees us, and that our guardian angels are present with us; and be ashamed to do before them, what we should be ashamed to do in the sight of any man.

8. To think of the dreadful punishments which God has so often inflicted upon account of this vice: the many mischiefs it
causes

causes both to soul and body; the blindness and hardness of heart it usually produces; and, in fine, the everlasting torments of hell, which such sinners, without repentance, will be plunged into.

9. To be very humble: since it is a common judgment of God to suffer persons to fall into these shameful sins, in punishment of their pride.

10. In time of temptation to turn away the eyes of the soul, as much as possible, from the temptation, and to run to *Christ* crucified; to hide one's self in his wounds, and with all fervour to implore his mercy, &c.

Against ANGER.

AGainst *anger, hatred, and desire of revenge*, divines prescribe, 1. That we should endeavour to humble and to despise ourselves; for anger springs from pride: and that we should often remember what our sins have deserved, and how little reason we have to take it ill, that any of God's creatures should offend us, who have so often and so grievously offended their Creator; and who, if we had our just deserts, should be trampled on by devils for all eternity.

2. That we should set before our eyes the meekness and charity of *Jesus Christ*; who particularly calls upon all his followers to learn these virtues of him: *Learn of me, because I am meek and humble of heart*, St. Matt. xi. 29. *I give you a new commandment, that you love one another as I have loved you*, St.

John

John xiii. 34. and who so often declares, that except we forgive injuries from our hearts, God will never forgive us.

3. That we should forecast in the morning what occasions may probably occur in the day, in which we shall be in danger of being provoked to anger; that so we may either decline the occasions; or, if this cannot be, may prepare and arm ourselves against them by good resolutions grounded upon God, and by hearty prayers for his divine assistance.

4. That when one finds the motions of wrath arising in one's heart, one should resist them without delay, and strive to bridle and keep down one's passion, calling upon God to this purpose: and if possible, that one should go out of the company, or hold one's peace, or at least speak nothing but what may be mild and humble.

5. That in all events we should not so much consider the man from whom we think we have received an injury or provocation, as God, ever good and ever just, without whose pleasure or permission nothing happens in this world; and who, upon these occasions, is pleased that we should be thus tried or chastised for our sins.

6. That we should often consider the many motives christians have to love one another, and to bear with one another. We are all children of the same father, the God of love and peace, and of the same Mother, the church of God; we are all brethren in *Christ*; and he has loved us all to that degree,

as

as to shed his blood for us ; in return for which love, he desires that we should love one another : we all partake of his body and blood, the sacrament of unity and love : we all aspire to the same heavenly country, the place of everlasting peace and love. And therefore 'tis with reason that our dying Lord has made this love the true test by which it is to be known whether we are his disciples or not : *By this shall all men know that you are my disciples, if you have love one for another,* St. John xiii. 35.

Against IMPATIENCE.

Against *impatience* in poverty, sickness, pains, labours, and afflictions, of what kind soever, 1. 'Tis proper to set before our eyes the poverty, labours, and passion of *Jesus Christ*, who by his patience redeemed us ; the sufferings of the martyrs, and the examples of all the saints, who thro' many tribulations have entered into the kingdom of heaven : and to remember that there is no other way to that kingdom of everlasting rest and joy, but the way of the cross : that the sufferings of this life bear no proportion with the happiness of the next : that these light and momentary troubles borne with patience, work in us an eternal weight of glory.

2. To consider that these sufferings are sent us from God ; and that it is vain to resist his holy will, and foolish and simple to repine at it. His infinite wisdom knows what is best

best for us ; and his infinite goodness sends us that which he knows to be the best : impatience will only make our cross the heavier, and make us lose the reward of it.

3. To consider the great advantages of temporal afflictions, inasmuch as they wean us from the love of the world : teach us to have recourse to God, and to put our trust in him alone ; make us enter into ourselves ; and give us an opportunity of exercising the great virtues of humility, patience, and resignation, and of doing penance for our sins. How many are now saints in heaven, who would never have come thither, but by the occasion of afflictions !

4. To meditate often in the time of our sufferings, upon the multitude and enormity of our sins, and what we have deserved for them : upon the eternal torments of hell ; upon the shortness of the sufferings of this life, and the everlasting joys of heaven, which patient suffering will bring us to ; whereas we cannot have our heaven both here and hereafter.

5. Under all sufferings to have recourse to *Christ* crucified ; to beg of him the grace of patience ; to offer up all we suffer to him, to be united to his sufferings, and to be sanctified and accepted through him. Lord give me grace to suffer with patience what thou sendest, and send what thou pleasest.

Against

Against GLUTTONY and DRUNKENNESS.

Against the sins of *gluttony* and *drunkenness* divines prescribe, 1. That such sinners should often consider the many evils that are the consequences of these sins, which change men into brutes; rob them of their reason, destroy their health, shorten their lives, consume their substance, disturb the peace of their families, withdraw from their wives and children their necessary subsistence, give scandal: and ill example to their neighbours, foment their passions, set open the gate to all other sins, make their souls dull and insensible to all that is good, unfit for prayer and contemplation, and perfectly slaves to their sensual inclinations. So that, as we daily see, of all vices there is none more difficult to be cured: for these sins, when once come to a habit, generally follow men to their graves, and plunge them into hell, where, with the rich glutton, they will thirst for all eternity, and never obtain so much as one drop of water to refresh them.

2. That they should often meditate upon the following sentences of holy writ: *Isaiab* v. 21. *Woe to you that are mighty to drink wine: and stout men to drunkenness.* *Luke* xxi. 34. *Take heed to yourselves lest your hearts be overcharged with surfeiting and drunkenness—and that day come upon you suddenly.* *Rom.* xxi. 13. *Let us cast off the works of darkness, and put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness.* *1 Cor.* vi 9. *Be not deceived: nei-*
ther

ther fornicators—nor drunkards—shall possess the kingdom of God. Gal. v. 19. The works of the flesh are manifest, which are fornication, —drunkenness, revellings, and such like; of which I foretell you, as I have foretold you, that they who do such things shall not obtain the kingdom of God, Philip. iii. 18. Many walk, of whom I have told you often (and now I tell you weeping) that they are enemies of the cross of Christ, whose end is destruction, whose God is their belly.

3. That they should carefully fly the occasions of their sins, such as taverns and other public houses, feasts, drunken companions, &c. and should stint themselves to a certain quantity, not to be exceeded; penancing themselves with fasting and abstinence, if they should transgress.

4. That by daily prayers and tears they should beg of God, thro' Jesus Christ's thirst upon the cross, and the gall and vinegar that he took for us, to shew mercy to them, and to deliver them from so wicked and pernicious a habit.

Against ENVY.

ENVY is a repining at another's good, which the envious man conceives to be an evil to himself, a lessening the excellence and esteem which he aims at: so that envy, tho' commonly reckoned amongst the capital sins, because of the many other sins that spring from it, is indeed a daughter of pride and vain-glory. Against envy divines pre-

Write, 1. To consider the heinousness of this sin directly opposite to charity, the queen of virtues; for charity is a joy in the glory of God, and the good of our neighbour; whereas envy grieves at both the one and the other.

2. To consider the dreadful consequence of this sin, when once it has got the mastery of the heart. It was envy that made *Cain* murder his brother *Abel*: it was envy that made the brethren of *Joseph* sell him into *Egypt*; and that made *Saul* so often seek the life of *David*: it was through envy that the *Jews* crucified *Christ*: it is the devil's sin, who continually seeks our ruin, out of pure envy, without any advantage to himself.

3. To consider that the nature of this sin is such, as to yield no manner of pleasure or profit to the sinner; but only to gnaw and torture his soul, and to make him miserable both here and hereafter. Ah! how unhappy are they, who become evil themselves by the occasion of another's good! and how wilfully blind, to prefer the bitterness and rack-ing pains of envy before the joy and sweetness of charity!

4. To lay the axe to the root of the evil, by applying proper remedies to pride and vain-glory, from which envy springs, and to learn to despise this transitory world, and its petty honours, and to aspire after eternal glory.

5. To watch and pray continually against so dangerous an enemy. To pray also for those

those whom we are tempted to envy, and to speak well of them upon all occasions.

Against SLOTH.

SLOTH, in the sense in which it is numbered by the divines among the capital sins, is a certain laziness of mind, opposite to the love of God and devotion; loathing as it were the beginning or going on with such things as appertain to God's glory and our soul's salvation. Against *sloth* it is proper to consider, 1. How very *short* the time of this life is, which is given us in order to *labour* for eternity, and to send before us a stock of good works, on which we may live for eternity: how precious then is every moment of this *short* time upon the good use of which an endless eternity depends. Ah! let us not then lose one moment of it; every moment is worth an eternity; because in every moment we may purchase an additional degree of eternal glory; but when once the time is passed, it never more returns.

2. To remember the strict account that will be one day demanded of us, by an all-seeing Judge, of the employment of the whole time of our lives; and to reflect seriously upon the sentence that was passed upon the barren fig-tree, and upon the slothful servant that hid his talent in the ground.

3. To set before our eyes the examples of *Christ*, and of his saints; and often to read and meditate on their lives.

4. To meditate also upon such other sub-

jects as may help to move us to the love of God, and to fervour in his service : such as the considerations of the divine perfections ; of the love of God to us, and of his benefits ; of the passion of our Redeemer ; and of the glory of his heavenly kingdom, prepared to reward our short labours here.

5. To reflect upon the pains that worldlings take, and the danger they go through for a little dirt of the earth ; and shall not we do much more for a happy eternity ?

6. To remember in all our actions, that our great master's eye is ever upon us ; and therefore to labour to perform them all with perfection, in order to please him.

7. To prescribe to one's self a regulation of one's time, and a variety in one's good exercises, and so, by the help of good custom, to make that easy and agreeable, which otherwise would be tedious and distasteful.

INSTRUCTIONS *and* DEVOTIONS *for* CONFESSION.

“ **I**N order to prepare yourself to make a
 “ good confession, endeavour in the first
 “ place to recommend the matter earnestly
 “ to God ; and for some days beforehand
 “ frequently and fervently beg his divine
 “ grace and assistance : and this more especially,
 “ if you have for a long time lived
 “ in a habit of sin : in which case it is most
 “ proper to prepare yourself by a spiritual
 “ retreat of some days ; during which time
 “ you

“ you may seriously enter into yourself, and
“ perform the ten meditations (which we
“ have transcribed above from St. *Francis*
“ *de Sales*) or such like devotions, by which
“ you may be sufficiently disposed for so great
“ a work; which otherwise, tis to be feared,
“ might be ill done, by being done too hastily.

“ Examine your conscience with care and
“ diligence, yet without too much anxiety
“ and scrupulosity. Consult the table of sins
“ to help your memory; and reflect in par-
“ ticular on the evil inclinations you are
“ most subject to, on the places and compa-
“ nies you have been in, on your usual em-
“ ployments, on the duties of your calling,
“ and how you have discharged them, &c.
“ And in every sin, whether of commission
“ or omission, strive to call to your remem-
“ brance the number of times you have been
“ guilty.

“ When you have duly examined your
“ conscience, don't think this is all you have
“ to do in order to be rightly prepared for
“ confession: the greatest part of the work
“ remains still to be done; and that is, to
“ take proper time and care to procure a
“ hearty sorrow and detestation of all your
“ sins, by which you have offended so good a
“ God, with a full determination, with the
“ grace of God, to avoid the like sins for
“ the future. and to fly the occasions that
“ usually bring you to sin; and to take pro-
“ per measures to begin a new life.

“ In order to obtain this hearty sorrow for
I 3 “ your

“ your sins, and this firm purpose of amendment, you must earnestly beg it of God, whose gift it is ; and you must make use of such prayers, considerations, and meditations, as may be most proper to move you to it. Particularly reflect on the four last things, on the enormity of sin, on the goodness of God, and his benefits to you ; on the death and passion of *Christ*, &c. And when you have obtained this hearty sorrow and resolution, then you may hope that you are sufficiently prepared for confession, and not till then.

“ If you have any thing upon your conscience, which you have a particular difficulty of confessing, cease not with prayers and tears to importune your heavenly Father to assist you in this regard, till he gives you the grace to overcome that difficulty : and be sure never to go to confession with a design of telling a lie to the Holy Ghost. Ah ! what a comfort it will be to you to ease your conscience of its load ! and what a rack and torture sacrilegiously to conceal it !

“ Let your confession be *humble*, without seeking excuses for your sins, or flinging the fault on others : let it be *entire* as to the kind and number of your sins, and such circumstances as quite change the nature of the sin, or notoriously aggravate it. Be modest in your expressions, and take care not to name any third person.”

A prayer

*A prayer to implore the divine assistance, in order
to make a good confession.*

O Almighty and most merciful God, who hast made me out of nothing, and redeemed me by the precious blood of thy only Son; who hast, with so much patience, borne with me to this day, notwithstanding all my sins and ingratitude; ever calling after me to return to thee from the ways of vanity and iniquity, in which I have been quite wearied out in the pursuit of empty toys and mere shadows; seeking in vain to satisfy my thirst with muddy waters, and my hunger with husks of swine: behold, O most gracious Lord, I now sincerely desire to leave all these my evil ways, to forsake the region of death, where I have so long lost myself, and to return to thee, the Fountain of life. I desire, like the prodigal child, to enter seriously into myself, and with the like resolution to arise without delay, and go home to my Father, tho' I am infinitely unworthy to be called his child, in hopes of meeting with the like reception from his most tender mercy. But, O my God, tho' I can go astray from thee fast enough of myself, yet I cannot make one step towards returning to thee, unless thy divine grace stir me up and assist me. This grace, then, I most humbly implore, prostrate in spirit before the throne of thy mercy; I beg it for the sake of *Jesus Christ*, thy Son, who died upon the cross for my sins: I know thou desirest not the death of a

finer, but that he be converted and live ; I know thy mercies are above all thy works : and I most confidently hope, that as in thy mercy thou hast spared me so long, and hast now given me this desire of returning to thee ; so thou wilt finish the work that thou hast begun, and bring me to a perfect reconciliation with thee.

I desire now to comply with thy holy institution of the sacrament of penance ; I desire to confess my sins with all sincerity to thee, and to thy minister ; and therefore I desire to know myself, and to call myself to an account by a diligent examination of my conscience. But, O my God, how miserably shall I deceive myself, if thou assist me not in this great work by thy heavenly light. O ! remove then every veil that hides any of my sins from me, that I may see them all in their true colours, and may sincerely detest them. O let me not any longer be imposed upon by the enemy, or by my own self love, so as to mistake vice for virtue, to hide myself from myself, or any way to flatter myself in my sins.

But, O my good God, what will it avail me to know my sins, if thou dost not also give me a hearty sorrow and repentance for them ; without this my sins will be all upon me still, and I shall be still thy enemy, and a child of hell. Thou insistest upon a change of heart, without which there can be no reconciliation with thee ; and this change of heart none but thou can give. O give it me

me then, dear Lord, at this time. Give me a lively faith, and a firm hope in the passion of my Redeemer; teach me to fear thee, and to love thee. Give me for thy mercy's sake a hearty sorrow for having offended so good a God. Teach me to detest my evil ways; to abhor all my past ingratitude; to hate myself now with a perfect hatred for my many treasons against thee. O give me a full and firm resolution of a new life for the future, and unite me to thee with an eternal band of love, which nothing in life or death may ever break.

Grant me also the grace to make an entire and sincere confession of my sins, and to accept of the confusion of it, as a penance justly due to my transgressions. Let not the enemy with all his artifices prevail upon me to pass over any thing, through fear or shame: rather let me die than consent to so great an evil. Let no self-love deceive me, as I fear it has done too often. O grant that this confession at least may be good, and for the sake of *Jesus Christ*, thy Son, who died for me and for all sinners, assist me in every part of my preparation for it, that I may go thro' every part of it with the same care and diligence, as I should be glad to do at the hour of my death; that so being perfectly reconciled to thee, I may never offend thee more.

O blessed Virgin Mother of my Redeemer, mirror of innocence and sanctity, and refuge of penitent sinners, intercede for me thro'

the passion of thy Son, that I may have the grace to make a good confession. All ye blessed angels and saints of God, pray for me, a poor miserable sinner, that I may now, for good and all, turn from my evil ways, that so henceforward my heart may be for ever united with yours in eternal Love, and never more go astray from the Sovereign Good. *Amen.*

This, or the like prayer, may be frequently repeated for some days before confession, in order to obtain of God the grace of making a good confession.

An EXAMINATION of CONSCIENCE upon the TEN COMMANDMENTS, &c.

I. **H**AVE you been guilty of heresy, or disbelief of any article of faith, or of voluntary doubting of any article of faith? How often? and for how long a time? or have you rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company? How often?

Have you by word or deed denied your religion, or gone to the churches or meetings of heretics, so as to join any way with them in their worship? or to give scandal? How often?

Have you been ignorant of the articles of your creed, of the commandments, or of any of those things which christians in your station are bound to know? for how long a time?

Have

Have you been negligent in the worship of God; seldom or never adoring and praising him, or giving him thanks; praying but little, or with little attention; and neglecting to make acts of faith, hope, or love of God? How long has this negligence continued?

Have you despaired of salvation, or of the forgiveness of your sins? Or have you rashly presumed upon finding mercy; going on in your sins without any thoughts of amendment; or depended upon a death-bed repentance? How long have you been in this way?

Have you been guilty of idolatry, or of giving divine honours to any thing created? or used any witchcraft, or charms, or spells, or such like diabolical inventions? How often? And with what scandal or ill example to others?

Have you employed prayers, or sacred names, to superstitious uses? How often?

Have you consulted fortune-tellers, or made use of any superstitious practices, to find out things to come, recover things lost, &c. How often?

Have you given credit to dreams, taken notice of omens, or made any other superstitious observations? How often?

Have you blasphemed God or his saints? How often?

Have you abused the holy scripture, or scoffed at holy things? How often?

II. Have you sworn falsely, or what you did not certainly know, whether it was true or

false? Or have you sworn to do any thing that was wicked or unlawful? Or broken your lawful oaths? How often?

Have you had a custom of swearing rashly and inconsiderately by the name of God, by your soul, or by the way of imprecation upon yourself? How long have you had this custom? How many times a day have you sworn in this manner? Have you sworn by the blood or wounds of God, or any other blasphemous oath? How often?

Have you cursed yourself or others, and if so, was it from your heart? How often?

Have you been accessory to others swearing, cursing, or blaspheming? How often?

Have you broken any vow or solemn promise made to God? How often?

III. Have you neglected to hear mass upon *Sundays* and holidays of obligation? Or have you heard it with wilful distractions? Or not taken care that your children or servants should hear it? How often.

Have you spent those days in idleness, or in sin? Or been the occasion of others spending them so? How often?

Have you done any servile work without necessity upon those days; or let others on doing so? How often?

Have you broke the days of abstinence commanded by the church, or eaten more than one meal on fasting days? Or been accessory to others so doing? How often?

Have you neglected to confess your sins once a year; or to receive the blessed sacrament at *Easter*? once

Have you made a sacrilegious confession or communion, by concealing some mortal sin in confession, or what you doubted might be mortal; or for want of a hearty sorrow for your sins, and a firm purpose of amendment; or by being grossly negligent in the examination of your conscience? How often?

Have you received any other sacrament, for example, confirmation, or matrimony, in mortal sin?

Have you neglected to perform the penance enjoined in confession? Or said it with wilful distractions? How often?

Have you presumed to receive the blessed sacrament after having broken your fast?

Have you, after falling into mortal sin, neglected for a long time to return to God by repentance? And for how long a time?

IV. Have you been wanting in your duty to your parents, by not loving them, or not shewing them due respect; or by disobeying them? and was it in any matter of moment? Or have you been disobedient to any other lawful superiors? How often?

Have you desired your parents death, or cursed them? Or given them injurious language? Or lifted up your hand against them? or threatened them? or provoked them to swear or otherwise to offend God? Or caused them any considerable trouble or uneasiness? How often?

Have you stolen from your parents, or otherwise wronged them? Or squandered away

way their substance? How much, and how often?

Have you neglected to succour your parents in their necessities, either corporal or spiritual?

If God has blessed you with children, have you been negligent in procuring that they should be speedily baptized? Or that they should be timely instructed in their prayers and the christian doctrine? Or have you been wanting in giving them early impressions of the fear and love of God? Or in taking care of their discharging their duty with regard to the sacraments?

Have you neglected to correct them; or been excessive in your corrections?

Have you neglected to remove from them the occasions of sin, such as wicked companions, bad books, romances, &c. or suffered them to lie in the same bed with one another, with danger of their chastity?

Have you flattered them in their passions, or indulged them in their evil inclinations!

Have you given them bad example? How often, and in what kind?

V. Have you desired any one's death thro' hatred or malice? Or for your temporal interest? How often? Have you revenged yourself of any one by word or action; or desired revenge, or taken pleasure in the thoughts of it? How often?

Have you provoked, challenged, or struck others, or been guilty of quarrelling or fighting

ing with them? How often? And what mischief have you done them?

Have you borne malice to others, or refused to be reconciled to them? For how long a time? And what sort of evil had you in your heart against them?

Have you procured, or thought to procure a miscarriage? Or given any counsel, aid, or assistance thereunto? How often?

Have you done any thing to shorten your own or any other's life, or to hasten death? Or rashly exposed yourself or others to danger? How often?

Have you desired your own death, through passion or impatience? Or entertained any thoughts of making yourself away; or attempted or designed any such thing? How often?

Have you neglected to give alms according to your condition and ability? Or to reclaim sinners when it lay in your power? How often?

Have you been guilty of any spiritual murder, by drawing others into mortal sin? Or have you been accessory to the sins of others, by counsel or command, or any other way? How often? And what sins?

Have you given scandal, or occasion of sin to others, by lewd or irreligious discourse; by drunkenness or swearing; by immodesty of dress or behaviour, &c. Where note, that the circumstance of scandal is generally found in all sins that are known to others, by reason of the force of ill example, which encourages others to sin.

Have

Have you committed any thing that you judged or doubted to be a mortal sin, though perhaps it was not so? How often? Or have you exposed yourself to the evident danger of mortal sin? How often? And of what sin?

VI. Have you been guilty of fornication, or adultery, or incest, or any sin against nature, either with a person of the same sex, or with any other creature? How often? Or have you designed or attempted any such sin, or sought to induce others to it? How often?

Have you been guilty of self-pollution? Or of immodest touches of yourself? How often?

Have you touched others, or permitted yourself to be touched by others immodestly? Or given or taken wanton kisses or embraces, or any such like liberties? How often?

Have you looked at immodest objects with pleasure or danger? Read immodest books or songs to yourself or others? Kept indecent pictures? Willingly given ear to, or taken pleasure in hearing loose discourse, &c. Or sought to see or hear any thing that was immodest? How often?

Have you exposed yourself to wanton company? Or played at any indecent play? Or frequented masquerades, balls, comedies, &c. with danger of your chastity? How often?

Have you been guilty of any immodest discourses, wanton stories, jests, or songs, or words of double meaning? How often? And before how many? And were the persons, before

fore whom you spoke or sung, married or single? For all this you are obliged to confess, by reason of the evil thoughts these things are apt to create in the hearers.

Have you abused the marriage bed by any actions contrary to the order of nature? Or by any pollutions? Or been guilty of any irregularity, in order to hinder your having children? How often?

Have you without a just cause refused the marriage debt? And what sin may have followed from it? How often?

Have you debauched any person that was innocent before? Have you forced any person, or deluded any one by deceitful promises, &c.? Or designed or desired so to do? How often? You are obliged to make satisfaction for the injury you have done.

Have you taught any one evil which he knew not before? Or carried any one to lewd houses, &c.? How often?

VII. Have you been guilty of stealing, or cheating, or any way wronging your neighbour in buying and selling, or any other bargains or contracts? Or have you been accessory to another's committing any such injustice? How often? And to what value?

Have you unjustly retained what belonged to another? How long? And to what prejudice?

Have you contracted debts without design of paying them; or without any prospect of being able to pay them? Or have you delayed or refused to pay your just debts when you were

were able? Or have you by prodigal expences rendered yourself unable, and so wronged your creditors, or your own family? How often?

Have you been guilty of usury, in the loan of money? How often?

Have you put off false money? How much? How often?

Have you caused any damage to your neighbour in his house, cattle, or other goods? How often?

Have you professed any art, or undertaken any business without sufficient skill or knowledge? And what prejudice has your neighbour suffered from it?

Have you bought or received stolen goods? Or taken of those who could not give, &c.? How often?

Have you neglected your work or business to which you were hired, or by contract obliged? How often? And to what prejudice? Or have you broken your promises in matters of consequence?

N. B. That in all sins of injustice whereby one has done any wrong to one's neighbour, either in his person, or in his goods, or in his character, honour, or good name, one is strictly obliged to make full satisfaction and restitution, if it lye in one's power: Otherwise the sin will not be forgiven.

Have you then neglected or delayed without just cause to make satisfaction and restitution, when it was in your power? How long?

VIII. Have you been guilty of lies? And whether in any consequence? or to the prejudice of any one? How often. * Have

Have you been guilty of hypocrisy or dissimulation? How often?

Have you entertained a bad opinion of your neighbour without grounds, or judged rashly of his actions and intentions? How often?

Have you been guilty of the sin of detraction, which consists in taking away or lessening your neighbour's reputation, either by saying of him what is false or uncertain, or by publishing what is secret? How often have you done so? Before how many? You are obliged to make restitution,

Have you willingly given ear to detraction? Have you taken pleasure in it? Or any way encouraged it? Or not hindered it when you might? How often?

Have you prejudiced your neighbour's honour by prejudices and affronts, or robbed him of the peace of his mind by scoffs and derision? How often?

Have you, by carrying stories backwards and forwards, or any other way, caused misunderstanding or quarrels betwixt neighbours? How often? And to what prejudice?

Here also judges, lawyers, solicitors, &c. ought to examine themselves what injustice they may have been guilty of in judging or managing causes, &c. as well as accusers, witnesses, &c.

IX. Have you willingly taken pleasure in unchaste thoughts or imaginations? Or entertained unchaste desires? Were the objects of your desires maids or married persons; or kinsfolks

kinsfolks, or persons consecrated to God ?
How often ?

Have you taken pleasure in the irregular motions of the flesh ? Or not endeavoured to resist them ? How often ?

Have you entertained with pleasure the thoughts of saying or doing any thing which it would be a sin to say or do ? How often ?

Have you had the desire or design of committing any sin ? Of what sin ? How often ?

X. Have you desired your neighbour's loss or misfortune, or any public calamity, that you might be the gainer by it ? How often ?

Have you desired your neighbour's goods, not caring whether you had them right or wrong ? Or been in a disposition of stealing, or otherwise wronging him, if it lay in your power ? How often ?

XI. As to the capital sins : Have you been guilty of *pride*, or complacency in yourself, or contempt of others ? Or of *vain glory*, by doing your good actions for the procuring esteem ? Or of *avarice*, in affecting too much the things of this world ? How often ?

Have you been guilty of eating and drinking to excess, so far as considerably to prejudice or endanger either your health or reason ? How often ? And with what scandal ?

Have you made others drunk ? Or sought to make them so ? or gloried in having made them so ? How often ?

Have you gloried in any other sin whatsoever ? How often ? And before what company ? And what sin ? Have

Have you envied or repined at your neighbour's good ? Or rejoiced at his harm ? How often ?

The rest of the capital sins have been examined before. Here also masters and servants, husbands and wives, lawyers and physicians, ecclesiastics and magistrates, &c. ought to examine into the sins which are particular to their states, and how far they may have neglected the duties of their respective callings.

A PRAYER for obtaining contrition.

I HAVE now here before me, O Lord, a sad prospect of the manifold offences by which I have displeased thy divine Majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed by a hearty sorrow to receive thy pardon. But this sorrow, O Lord, this repentance must be by thy free gift, and if it comes not from the hand of thy mercy, all my endeavours will be in vain, and I shall be for ever miserable. Have mercy, therefore on me, O Father of Mercies, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins ; give me a true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended thee so good a God : Permit me not to be deluded with a false sorrow, as, I fear, I have been too often, thro' my own weakness and neglect ; but let it be now thy gift descending from thee the Father of lights, that so my repentance may be accompanied

compained with amendment and change of life, and I may be fully acquitted from the guilt of all my sins, and once more received into the number of thy servants. Through *Jesus Christ* our Lord. *Amen.*

A MEDITATION before Confession, in order to stir up in the soul a hearty sorrow for having offended God.

CONSIDER, *first*, my soul, that God is thy first beginning, from whom thou hast received thy whole being; that he has made thee for himself, and for a happy eternity; and sent thee into this world, that by loving and serving him thou mightest merit this happy eternity. Ah! how little hast thou hitherto thought, either of thy first beginning or last end! How little hast thou corresponded to the only end for which thou camest into the world! How little hast thou loved the Sovereign Good! Ah! what empty toys and trifles have hitherto taken up thy thoughts! Ah! wretched husks of swine, which thou hast loved more than God! Repent and amend.

Consider, *secondly*, what a filthy monster sin is, which thou hast hitherto carried about with thee, and cherished in thy breast. Mortal sin is so great an evil, so black, so odious and hideous, that hell itself has nothing worse. It is the greatest of all evils, infinitely opposite to the Sovereign Good. This dismal poison changed in a moment innumerable angels into ugly devils: the same is the
bare

bane of the whole world; and daily crowds hell with innumerable souls. This cursed stain is the fuel which nourishes that everlasting fire, and which endless ages will never be able to efface. Alas! my poor soul, how wretched then has thy case been; all this while thou hast been in sin! Thou hast been all this while a very monster of filth and ugliness; odious and abominable to God and his Angels. The foulest creature upon earth is certainly a beauty, in comparison with a soul in sin; and couldst thou but see thyself as thou art in this state, the very sight would strike thee dead. Ah! detest then so great an evil, and abhor it from thy heart; and spare no pains to get rid of it.

Consider, *thirdly*, the multitude of thy sins, and how from thy first coming to the use of reason, till this very hour, thou hast not let one day pass without many ways offending thy God. And what had he done to deserve this treatment at thy hands? Ah! how early didst thou turn thy back upon him! How quickly didst thou fall from the supreme Good, into the bottomless pit of sin and misery! Hast thou not defiled all the powers of the soul, and all the senses and members of the body, by manifold sins? Hast thou not perverted all the gifts of God, by abusing them, and turning them to the offence of the Giver? And yet all this while he has spared thee, whilst millions of others have been cut off in their sins, yea, are actually burning in hell for lesser sins than thou hast committed:

He

He has, with an admirable love, watched over thee night and day, or the devil would have long since carried thee away. Alas ! all the while thou hast been in sin, there was but a hair's breadth betwixt thy soul and hell, viz. the tender thread of life, which thy God held in his hand, which thou hast so often provoked him to break ; and if he had broken it, in that moment thou must have been in hell. O ! love him then, and bless him for ever, for his forbearance and long-suffering. Heartily beg pardon for having so long a time, and so very often, abused his mercy, and affronted his justice : resolve to return to him now at least with thy whole heart, and beg that thou mayest never any more turn thy back upon him.

Consider, *fourthly*, that death will be with thee very quickly ; and that a sudden and unprovided death is frequently the just punishment of sin. Ah ! make then thy peace with God in time ; and remember that a death-bed repentance is but a poor chance : alas ! they will certainly deceive themselves, that design to put upon God's justice, by living in sin, and dying in grace. Consider also the dreadful account thou must give immediately after death, of all the sins of thy life ; and how wretched thy case will then be, if thou dost not now wash away thy sinful stains by penitential tears. Ah ! what a dismal eternity wilt thou be condemned to, if thou art then found in mortal sin. Alas ! canst thou bear everlasting fire ? Canst thou endure

to burn for ever? And what a loss will it be to thee to lose for ever thy God, thy Sovereign Good, the Fountain of all Good. Ah! nothing but sin can rob thee of heaven, or condemn thee to hell. Renounce then so great an evil, and detest it for ever.

Consider, *fifthly*, how good God is in himself, and how good he has been to thee. He is an ocean every way infinite of goodness and perfection; a beauty so charming as to ravish all that see him, and eternally fill their souls with inconceivable joy, delight, and love. He is the inexhaustible source of all perfections, and of all being; and every good that is in any of his creatures is from him, by him, and in him. He is eternal, without beginning, ending, or change; he is immense and incomprehensible, filling heaven and earth, and all things therein; his power, wisdom, mercy and justice are all infinite. And who art thou my soul, that so great a God should set his heart upon thee? Ah! he has thought of thee from all eternity; he has loved thee from all eternity; he has prepared a happy eternity for thee. And how little hast thou thought of him! how little hast thou loved him! how frequently and how grievously hast thou offended him! But, O my good and loving God, I am now at least resolved, by thy grace, to do so no more. I have said, now I begin; O! let this be the change of the right-hand of the Most High.

Consider, *sixthly*, the innumerable benefits and favours thou hast received from God.

K

He

He has given thee thy very being; he formed thy body in thy mother's womb, and created thy immortal soul to his own image. He kept thee from perishing by any one of those innumerable accidents to which thou wast exposed for the space of nine months, and brought thee safe to the waters of baptism; where he washed thee from sin, made thee his child and heir to his kingdom. He provided for thee during thy helpless infancy and childhood; he gave thee an early knowledge of himself, and of his heavenly truths; he has favoured thee with many calls, inspirations and graces, beyond thousands of others; he has made thee a member of his church by a distinguished mercy; he has admitted thee to his sacraments, and given himself to thee in the blessed Eucharist; he has borne with thy repeated treasons for a great many years, and hath still been thy constant Benefactor, notwithstanding all thy ingratitude. And is it possible my soul, that thou shouldst still offend him? Oh! rather let me die, dear Lord, than offend thee any more.

Consider, *seventhly*, how much that Saviour *Jesus Christ*, the Son of God, has suffered for thy sins. His whole life was a continual suffering: but what dreadful torments did he endure for thee in his passion and death! What a bitter agony in the garden of *Gethsemane*! What a bloody sweat: O the anguish of his sacred soul, which forced from his body this dismal sweat! O the heinousness of thy sins, my soul, which thy Saviour has

has thus bewailed with tears of blood ! Alas ! it was for the love of thee he suffered all this. For thee he permitted himself to be betrayed and sold by one of his own disciples. For thee he gave himself up to the hands of sinners, to be apprehended as a malefactor, bound, beaten and abused ; falsely accused, and unjustly condemned ; muffled, spit upon and loaded with all manner of reproaches ; forsaken by all his friends, and denied by the chief of his apostles ; exposed all the night, and all the day, to the insults and scoffs of his enemies, to the insolences of the mob and of the soldiers ; cloathed in a fool's garment, judged to be worse than a *Barabbas* ; rent and torn with whips and scourges ; crowned with thorns ; derided as a mock king ; vested with a purple garment, and a sceptre of a reed ; condemned to a disgraceful death ; loaded with a heavy cross laid upon his wounded shoulders ; quenched with gall and vinegar ; violently stript of his cloaths, which now clave fast to his wounds ; stretched on the cross as on a rack, and nailed to it with gross nails, driven through his hands and feet ; hoisted up into the air betwixt two thieves, and there, in most bitter torment and anguish, he was pleased to hang for the space of three hours, bleeding and dying for the love of thee. Ah ! how much then have thy sins cost this innocent Lamb of God ! Ah ! how dearly has he loved thee ! since, in the midst of all his tortures, he had thee in his heart, and even then was pleading thy cause with

his eternal Father, when thy sins were crucifying him : grieve then, my soul, for having offended so good a God ; grieve that thou grieveest so little for so great an evil. Run in now at least to thy crucified Saviour, embrace his feet like *Magdalen*, and strive to wash them with thy tears.

AFFECTIONS *and* RESOLUTIONS.

MY Lord, and my All, I am confounded at the multitude and enormity of my offences against so good a God ; I dare not presume even to lift up my eyes to heaven, much less to come near thy altar, after so many treasons against thee. Alas ! what shall I now do, O Lord ? What shall I say ? But, with the humble publican, strike my breast, and cry out to thee, *O God, be merciful to me a sinner.*

My sins exceed in number the hairs of my head, and the sands of the sea : but thy mercies are more innumerable than my sins. O ocean of mercy, have compassion on a poor miserable sinner, and make me now at least a true penitent.

Father, I have sinned against heaven and in thy sight, and am not worthy to be called thy child : O ! receive me as one of the least of thy servants, and never suffer me to go astray from thee any more.

It grieves me, O my God, that I have offended thee ; I am heartily sorry for all the sins I have committed against thy infinite
good-

goodness. O that I could worthily lament them, even with tears of blood.

Who will give water to my head, and fountains of tears to my eyes, that night and day I may bewail my sins and ingratitude?

O that I never had offended my God! O that I had never sinned! Happy those souls who have never lost their baptismal innocence! Ah! sweet *Jesus*, that I had been so happy!

Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy tender mercies blot out all my iniquities. Wash me yet more from my iniquities, and cleanse me from my sins; because I know my iniquities, and my sins are always before me.

O that I could now, like *Magdalen*, present myself at the feet of my Saviour! O! that I could wash them with my tears! O! suffer me, dear Lord, to lay down all my sins at thy feet, to be cancelled by thy precious blood.

Lord, thou hast said there is joy in heaven upon one sinner doing penance, more than upon ninety-nine just: O give me now grace to be a true penitent indeed, that so heaven may rejoice at my conversion.

Thou camest, O my dear Redeemer, not to call the just, but sinners to repentance; look down upon me, a poor miserable sinner, and draw me powerfully to thee by thy grace.

I know thou willest not the death of the

finner, but that he be converted and live : O let me no longer remain dead in my sins ! O let me now at least begin to live to thee !

Create a clean heart in me, O God ; and renew a right spirit within my bowels. O grant that I may now serve thee in good earnest ? O let this be the change of the right-hand of the most High.

Thou hast made me, O my God, and re-deemed me by thy precious blood. O despise not the work of thy hands ! O let not thy blood be spilt for me in vain !

Too late have I known thee, O ancient Truth ! Too late have I loved thee, O ancient Beauty ! Too long have I gone astray from thee ! From this moment, O my Sovereign Good, I desire to be for ever thine. O let nothing in life or death ever separate me from thee any more !

O divine Lover of penitent souls, give me henceforth a contrite and humble heart : O ! I desire from this hour to offer this sacrifice daily to thee, till the end of my life.

O divine Love, how little art thou known in this wicked world ; how little art thou loved ! Come now to me, and take full possession of my whole heart and soul for time and eternity.

Thy mercy has been infinite, in bearing so long with such an ungrateful sinner as I have been, and in daily heaping thy favours upon me. Add this one favour, O Lord, to all the rest, that henceforward, by thy grace, I may
never

never offend thee more. This one thing I earnestly beg of thee, for thy infinite mercy's sake, and through the death and passion of thy only Son: hear this one prayer, I beseech thee, and in all things else do with me what thou pleassest.

I am resolved, by thy grace, never more to return to my sins; O rather let me die than offend thee wilfully any more. I am resolved to fly all evil company, and dangerous Occasions; and to take proper measures for a thorough amendment of my life for the future. All this I resolve; but thou knowest my frailty, O my God; and if thou assist me not by thy grace, all my resolutions will prove ineffectual, and I shall be for ever miserable. O look to me, O Lord, that I may never betray thee any more.

N. B. Here it is proper that the penitent should think upon the measures he must take for an entire amendment of life for the time to come; considering well what have been the occasions of his sins; what circumstances are apt to be dangerous to him; what precautions he must take against those dangers for the future; what pious exercises he must daily make use of; such as prayer, meditation, spiritual reading, &c. when, and how often, frequent the sacraments, &c.

“ When the penitent finds, himself heartily
 “ sorry for having offended God, and fully
 “ determined for the time to come to amend
 “ his life, and avoid all mortal sins, and the
 “ immediate occasions of them: he may then

“ go to confession, in which he may follow
 “ this method.”

The METHOD of CONFESSION.

“ 1. **T**HE penitent kneeling down at the
 “ side of his ghostly father, makes
 “ the sign of the cross, and asks his blessing;
 “ *Pray father give me your blessing, for I have*
 “ *sinned.* Then he says the *Confiteor* in *Latin*,
 “ or in *English*, as far as *meâ culpa*, &c.
 “ *through my fault*, &c.

“ 2. After this he accuses himself of his
 “ sins, either according to the order of God’s
 “ commandments, or such other order as he
 “ finds most helpful to his memory; adding
 “ after each sin the number of times that he
 “ has been guilty of it, and such circum-
 “ stances as may very considerably aggravate
 “ the guilt; but carefully abstaining from
 “ such as are impertinent or unnecessary,
 “ and from excuses and long narrations.

“ 3. After he has confessed all that he can
 “ remember, he may conclude with this or
 “ the like form: *For these, and all other my*
 “ *sins, which I cannot at this present call to*
 “ *my remembrance, I am heartily sorry; pur-*
 “ *pose amendment for the future; most humbly*
 “ *ask pardon of God, and penance and abso-*
 “ *lution of you my ghostly father:* and so he
 “ may finish his *Confiteor*, and then give at-
 “ tentive ear to the instructions and advices
 “ of his confessor, and humbly accept of the
 “ penance enjoined by him.

“ 4. Whilst the priest gives him absolu-
 “ tion,

“ tion, let him bow down his head, and with
“ great humility call upon God for mercy ;
“ and beg of him that he would be pleased
“ to pronounce the sentence of absolution in
“ heaven, whilst his minister absolves him
“ upon earth.

“ 5. After confession let the penitent re-
“ turn to his prayers; and after having hear-
“ tily given God thanks for having admitted
“ him by the means of this sacrament to the
“ grace of reconciliation, and received him,
“ like the prodigal child, returning home,
“ let him make an offering of his confession
“ to *Jesus Christ*, begging pardon for what-
“ ever defects he may have been guilty of in
“ it; offering up his resolutions to his Sa-
“ viour, and begging grace that he may put
“ them in execution.

“ 6. Let him be careful to perform his
“ penance in due time, and in a penitential
“ spirit.”

A PRAYER after CONFESSION.

O Almighty and most merciful God, who,
according to the multitude of thy tender
mercies, hast vouchsafed once more to receive
this prodigal child, after so many times going
astray from thee, and to admit him to this
sacrament of reconciliation, I give thee
thanks, with all the powers of my soul, for
this and all thy other mercies, graces and
blessings bestowed on me, the most unworthy
of all sinners : and prostrating myself at thy
sacred feet, I offer myself now to be hence-

forth for ever thine: O! let nothing in life or death ever separate me more from thee. I once more renounce with my whole soul all my treasons against thee, and all the abominations and sins of my past life. I renew my promises made in baptism, and from this moment I dedicate myself eternally to thy love and service. O! grant that for the time to come I may ever fly and abhor sin more than death itself, and avoid all such occasions and companies as have unhappily brought me to it: I resolve henceforth to fly them all, by thy divine grace, without which, of myself, I can do nothing. I resolve to perform such and such devotions for obtaining this grace. I resolve to fly idleness, and to set myself a regular order and method of life, for the time I have yet to come. I beg thy blessing upon these my resolutions, that they may not be ineffectual like so many others I have formerly made: for, O Lord, without thee I am nothing but misery and sin. Supply also, by thy mercy, whatever defects have been in this my confession. I am sensible it has been very imperfect, and that I was far from having that true sorrow which the heinousness of my sins required; but let the precious blood of thy only Son make up this deficiency. Accept of my poor performance, such as it is, and give me grace to be now and always a true penitent; thro' the same *Jesus Christ, thy Son. Amen.*

A PROTESTATION, recommended by St. Francis de Sales, to be made by the penitent in presence of his director, by way of engraving in his soul a firm resolution of serving God.

1. **I** N. N. placed in the presence of the eternal God, and of all the court of heaven, having considered the exceeding mercy of his divine goodness towards me, a most unworthy and wretched creature, whom he has made out of nothing, preserved, maintained, and delivered from so many dangers, and loaded with so many benefits; but, above all, having considered the incomprehensible sweetness and clemency with which this most good God has so graciously spared me in my iniquities, so frequently called upon me, inviting me to amendment, and so patiently expected my repentance and conversion until this present time, notwithstanding all my ingratitude, disloyalty and infidelity, whereby, deferring my conversion, and despising his graces, I have so unadvisedly offended him: having moreover considered, that upon the day of my holy baptism, I was so happily and holily vowed and dedicated to my God, to be his child; and that, contrary to the profession then made in my name, I have, so many times, so execrably and detestably profaned and violated all the powers of my soul, and senses of my body, applying and employing them against his divine Majesty: at length, returning to myself, prostrate in heart and mind before the throne of the divine justice,
I acknow-

I acknowledge, confess, and avow myself lawfully attainted and convicted of high treason against his divine Majesty, and guilty of the death and passion of *Jesus Christ*, by reason of the sins I have committed, for which he died, and suffered the torments of the cross; so that consequently I am worthy to be cast away, and damn'd for ever.

2. But turning myself towards the throne of the infinite mercy of the same eternal God, having detested from the bottom of my heart, and with all my power, the many transgressions of my past life; I most humbly beg and crave pardon, grace, and mercy with an entire absolution from my offences, by virtue of the death and passion of the same Saviour and Redeemer of my soul: on which relying, as on the only foundation of my hope, I confirm again and renew the sacred profession of my allegiance made in my behalf to God at my baptism; renouncing the devil, the world, and the flesh; abominating their horrible suggestions, vanities and concupiscences, for all the time of this present life, and for all eternity. And converting myself unto my most gracious and merciful God, I desire, deliberate, purpose, and resolve irrevocably to serve and love him now and for ever. And, to this end, I give and consecrate to him my spirit, with all its faculties, my soul, with all its powers, my heart, with all its affections, and my body, with all its senses: protesting that I will never more abuse any part of my being against his
divine

divine will and sovereign majesty ; to whom I offer up and sacrifice myself in spirit, to be perpetually a loyal, obedient, and faithful creature, without ever unsaying, revoking, or repenting me of this resolution.

3. But if, alas ! by the suggestion of the enemy, or through human frailty, I chance to transgress, in any thing whatsoever, this my purpose and resolution, I protest and determine from this very hour, by the assistance of the Holy Ghost, to rise again as soon as I shall perceive my fall, and to return anew to the divine mercy, without any delay or protraction whatsoever. This is my will, intention and resolution, inviolable and irrevocable, which I profess and confirm without reservation or exception, in the same sacred presence of my God, and in the sight of the whole triumphant church, and in the face of the church militant my mother, who hears this my declaration, in the person of him, who, as her officer, hears me in this action.

May it please thee, O my eternal God, almighty and gracious Father, Son, and Holy Ghost, to confirm me in this my resolution, and to accept this inward sacrifice of my heart, in the odour of sweetness. And as it has pleased thee to give me the inspiration and will to do this, so grant me power and grace to perform it. O my God, thou art my God, the God of my heart, the God of my soul, and the God of my spirit : So I acknowledge and adore thee, now and for ever. Live, O *Jesus*.

INSTRUC-

INSTRUCTIONS and DEVOTIONS for
COMMUNION.

“ 1. **L**ET a man prove (or try) himself, says
 “ St. Paul, 1 Cor. xi. 28. and so eat
 “ of that bread, &c. This proving or trying
 “ one’s self is the first and most necessary
 “ preparation for the holy communion; and
 “ consists in looking diligently into the state
 “ of one’s soul in order to discover what
 “ indispositions or sins may lie there con-
 “ cealed; and to apply a proper remedy to
 “ them, by sincere repentance and confes-
 “ sion: lest otherwise approaching the Holy
 “ of Holies with a soul defiled with the
 “ guilt of mortal sin, we become *guilty of*
 “ *the body and blood of Christ, and receive*
 “ *judgment to ourselves, not discerning the*
 “ *Lord’s body*, 1 Cor. xi. For this reason we
 “ go to confession before communion, in
 “ order to clear our souls from the filth of
 “ sin.

“ 2. The person that is to receive the bles-
 “ sed sacrament must be also *fasting*, at least
 “ from midnight, by the command of the
 “ church, and by a most ancient and aposto-
 “ lical tradition, ordaining that, in reverence
 “ to so great a sacrament, nothing should
 “ enter into the body of a christian before
 “ the body of *Christ*. Hence, if thro’ in-
 “ advertence, or otherwise, a person has
 “ taken any thing, tho’ ever so little, after
 “ twelve o’clock at night he must by no
 “ means receive that day; excepting the
 “ case

“ case of danger of approaching death, when
“ the blessed sacrament is received by way of
“ *viaticum*.

“ 3. Besides this preparation of confession
“ and fasting, the person that proposes to go
“ to communion must endeavour to aim at
“ the best devotion he is able, in order to
“ dispose his soul for worthily receiving so
“ great a guest. To this end I recommend
“ to him.

“ *First*, To think well on the great work
“ he has in hand; to consider attentively
“ who it is he is going to receive, and how
“ far he is from deserving such a favour;
“ and to implore with fervour and humility
“ God’s grace and mercy. And this should be
“ the subject of his meditations and prayers,
“ for some days before hand, and more par-
“ ticularly the night before his communion,
“ and the morning he receives.

“ *Secondly*, To propose to himself a pure
“ intention, *viz.* the honour of God, and the
“ health of his own soul, and in particular,
“ that by worthily receiving *Christ* in this
“ heavenly sacrament, he may come to a
“ happy union with him, according to that
“ of St. *John* vi. 57. *He that eateth my flesh,*
“ *and drinketh my blood, abideth in me, and I*
“ *in him.*

“ *Thirdly*, To meditate on the sufferings
“ and death of his Redeemer: this sacra-
“ ment being instituted to this end, that we
“ should *shew forth the death of Christ until*
“ *he comes, 1 Cor. xi. 20.*

“ *Fourthly*,

“ *Fourthly*, To prepare himself by acts of
 “ virtue, more especially of *faith*, *love*, and
 “ *humility*; that so he may approach to his
 “ Lord with a firm *belief* of his real presence
 “ in this sacrament, and of that great sacri-
 “ fice which he heretofore offered upon the
 “ cross for our redemption, of which he here
 “ makes us partakers; with an ardent affec-
 “ tion of *love* to him who has loved us so
 “ much, and who, out of pure love gives
 “ himself to us; and with a great sentiment
 “ of his own unworthiness and sins, joined
 “ with a firm confidence in the mercies of
 “ his Redeemer.”

*A MEDITATION before COMMUNION, di-
 vided into seven points, which may serve as a
 seven days preparation for the blessed sacra-
 ment.*

I. **C**ONSIDER, 1st. That *Jesus Christ*, our
 Lord, whom we receive in this blessed
 sacrament, is called in scripture *the Lamb which
 was slain from the beginning of the world.*
Apocalypse xiii. 8. Because, from the very
 beginning of the world, there was no way
 of coming at God's mercy or grace, but by
 faith in a Redeemer to come, and by the
 merits of his future death and passion. Hence
Christ crucified was, from the beginning of
 the world, the great object of the devotion of
 the patriarchs and prophets; for him they
 constantly sighed; him they regarded in all
 their sacrifices; which were indeed so many
 figures of him, and of his death. All these
 figures

figures were to have an end, when *Christ* himself, the very Truth, came in person into the world, and offered himself upon the cross a sacrifice for the sins of the world. But still his death and passion is to be the perpetual object of the devotion of all his children and servants, even to the end of the world; not now as prefigured in shadows and types, but as commemorated and celebrated in the eucharistic sacrifice and sacrament, containing and exhibiting verily and indeed, that is, in very truth, our great High-Priest and Victim, *Jesus Christ*. For the ancient figures are now passed, and the truth has succeeded in their place: and that same fountain of all sanctity, who of old communicated himself to his servants spiritually by faith, now gives himself to us verily and indeed in these heavenly mysteries. For this manner of communicating himself was best becoming the new law; which is a law of love, a law of grace, and a law of truth. Ah! my soul, admire and adore the riches of the bounty and goodness of thy God and Saviour, who gives thee in this sacrament so great a gift that heaven itself has nothing greater. Embrace his love, but let it be with a suitable return of love, and see thou prepare thyself worthily to receive so great a visit. O take care to open wide thy heart, that it may be capable to hold those treasures which he brings with him, and which he desires to impart to thee.

Consider, *secondly*, the figures by which
God

God was pleased in the *Old Testament* to foreshew this sacrament; especially these three, the Tree of Life, the Paschal Lamb, and the Manna from Heaven. The tree of life, which God planted in the midst of the earthly paradise, had that excellent property, that if sin had not banished us from that happy abode, by feeding on the fruit of it, we should have been maintained in a constant vigour, strength and health, and have never died. O how well does the blessed Eucharist answer this noble figure! in which we feed upon life itself in its very fountain, and by frequently and worthily approaching to it, receive a copious and constant supply of heavenly grace, for the maintaining of the vigour, strength, and health of the soul; that so we may never incur the second death, but may pass from life to life; from the life of grace to the life of glory; from life concealed under sacramental veils, to life seen and enjoyed without shadow or change, for all eternity. The paschal lamb which was first offered in sacrifice to God on the evening on which the children of *Israel* were delivered from the bondage of *Egypt*, and then was, by God's command, eaten by all the faithful, was also a figure of the blessed Eucharist, and of the true Lamb of God, there communicated to us; even that Lamb which was first offered in sacrifice for our eternal redemption from the bondage of the infernal *Pharaoh*, and is now received by all the faithful in these heavenly mysteries, for a perpetual commemoration

moration of this our redemption, and a daily application of the fruit of it to our souls. O my soul, let us confidently run to this Lamb of God, who taketh away the sins of the world ! Let us receive with all affection this christian *passover* ! Let us embrace this victim of our redemption, this new sacrifice of the new covenant, the covenant of life and of love ! Let us sprinkle ourselves with this *blood of the New Testament*, that so the destroying angel may have no power to hurt us. Another figure of the blessed Eucharist was the *manna* from heaven, with which the children of *Israel* were wonderfully fed during their forty years sojourning in the wilderness, before their coming to the land of promise. This food was many ways miraculous, but nothing in comparison of that *living bread*, that bread of life, which is given us in the divine mysteries, which comes down from heaven in order to carry us thither, that true land of promise, the land of the living, and which nourishes our souls to life eternal. O ! heavenly manna. O ! bread of angels. let my soul always hunger after thee. Thou art my true and only support, during this my mortal pilgrimage. O ! give me a loathing for all the husks of swine, with which this deluded world seeks to amuse me ! O let me ever relish thy hidden sweetness !

Consider, *thirdly*, the mysteries which we celebrate in this thrice blessed sacrament and sacrifice. Here the whole passion and death of *Christ* is solemnly acted, as a most sacred tragedy

tragedy, by himself in person. Here the Lamb of God presents himself as slain to his eternal Father; and his blood most powerfully pleads in our behalf. Here the *death* of our Lord, the fountain of all our good, plentifully flows into our souls, and ever *lives* and brings forth in us the fruit of life. Here the triumphs of our crucified King, his victorious resurrection and glorious ascension, are displayed. Here we receive an assurance of the share that we have in *Christ*, and in his redemption. Here we partake of his *Body* and of his *Spirit*. Here we drink of the fountain of life. Here all the members of *Christ* are happily united with one another, and with their head, in a sacrament of union and love. Here, in fine, we have a most certain pledge of everlasting life, and of the eternal enjoyment of him in our blessed country, who thus lovingly gives himself to us in this place of banishment. O my soul, reverence with awe, and embrace with love, these mysteries, so full of majesty and of love. The high-priest of the *Old Testament* was but once a year to enter into the inward sanctuary of the temple called the *Holy of Holies*; and then not without diverse purifications and sacrifices, and a solemn fast of all *Israel*. See then how pure, how holy, thou oughtest to be, who so often art admitted into the sanctuary of the *New Testament*, that is, to these divine mysteries sanctified by the presence of *Jesus Christ* himself, the true *Holy of Holies*,

Holies, of which that *Jewish* sanctuary was but a shadow.

Consider, therefore, *fourthly*, that what most especially calls for our devotion in these most holy mysteries, is the real presence of *Jesus Christ* himself true God and true Man, under the sacramental veils. Bow thyself down, my soul, to adore this sacred truth: let no proud thoughts of opposition arise in thee against this admirable sacrament: captivate thy understanding to the obedience of faith: build thyself upon the express words of Truth itself, so often repeated in holy writ; and upon the express declaration of the church of God, against which the gates of hell can never prevail. The glory and merit of *faith* is to believe what thou canst not see; to acknowledge that the Almighty can do infinitely more than thou canst comprehend; and that no effort of mercy and love can be too great for him who has died for love. See then what thy devotion ought to be in consequence of this belief; what profound *reverence* to so great a Lord, who lies concealed in these tremendous mysteries; what *purity* of conscience, in order to approach worthily to purity itself! What *humility*, what *love*, when thou art admitted to his embraces!

Consider, *fifthly*, how many ways thy Lord and thy God, the sovereign Good, who delights to be with the children of men, *Prov. viii. 31.* communicates himself to thee. In his incarnation and birth he gave himself to be thy companion, and to take upon him
all

all thy miseries. In his death he gave himself to be thy ransom: in this heavenly sacrament he gives himself to be thy food, the comfort and support of thy exile: and in his kingdom above, he designs to give himself for thy eternal reward. O! what can he do more to testify his love to thee: as wise as he is, he cannot contrive any thing better for thee; as powerful as he is, he cannot do more for thee than give thee himself. O! how true is that saying of the beloved disciple, that *God is Love!* But what dost thou see in me, dear Lord, that can move thee to love such a poor worm; such a wretched sinner as I am! There can be nothing good in me, but what is thy gracious gift: and alas! I fear I have hitherto abused all thy gifts: it is then thy own pure goodness alone that can make thee love me; and thy pure love alone that can make thee communicate thyself to me. O let me then be no longer ungrateful to thy love! Let that divine fire, which thou so much desirest to enkindle upon earth, take hold now of my heart, that I may return thee love for love. O! send it now into my soul, that it may prepare thee a suitable lodging there! O! let me henceforward give myself wholly to thee, who so often givest thyself to me.

Consider, *sixthly*, who it is that thou art to receive in this blessed sacrament, and who thou art that presumest to approach him. He is the great King and Maker of heaven and earth; and the whole creation is a mere nothing

thing in his sight: what a little atom then art thou, compared to him! He is eternal, immense, and every way infinite in power, in majesty, in beauty, in wisdom, in glory, &c. and thou art a little diminutive worm, made of earth, and full of miseries. He is infinitely pure and holy, in whose sight the very heavens are not clean, and who cannot endure iniquity; and thou art the very filth of sin, and a sink of uncleanness and corruption. How then, my soul, shall we dare venture to enter into this inward sanctuary to draw near the throne of this infinite Majesty, and, unclean as we are, to touch and receive the Holy of Holies! *Oza* was struck dead for irreverently touching the ark of the covenant; the *Bethshamites* for irreverently looking on it; and *Nadab* and *Abiu* for offering incense before it, with unhallowed fire: now what was this ark (in which were only repositied the tables of the law) in comparison with the Lord and giver of the law, whom we here approach to? When God was about to give the law, the children of *Israel* were commanded to be purified, and to keep themselves chaste; and nevertheless to keep their distance from the mountain, where the Lord appeared in thunder and lightning: only *Moses* was permitted to ascend to the mountain's top, to converse with the divine Majesty, or rather with an angel speaking in his person. And how shall we with so little purity dare approach this immense Deity, this *consuming fire*! *St. Paul* assures us, *1 Cor.*
xi.

xi. that the unworthy receiver is *guilty of the body and blood of the Lord*, and receiveth judgment to himself, not discerning the body of the Lord. How then shall we, the most *unworthy* of all sinners, presume to receive this Lord of glory? Must we then stay away till we have the presumption to think ourselves *worthy*? No, certainly; for one of the most necessary dispositions for receiving *worthily*, is to acknowledge and believe our own unworthiness: Or must we, through awe and fear of so great a Majesty, abstain for ever from partaking of these tremendous mysteries? No; for it is no less certain death to stay away from the fountain of life, than to come to it unworthily. What then must we do, my soul? We will not run away from our Sovereign Good: no; we will run to him, but it shall be like the humble publican, like the poor prodigal returning home, like the penitent *Magdalen*: such as these he never rejects. It shall be with a contrite and humble heart, which he never despises: it shall be with an entire confidence in his infinite goodness and mercy, for no one ever hoped in him, and was confounded. O grant us, dear Lord, to approach thee with these happy dispositions! and since thou art pleased to invite thyself into so poor, so mean, so wretched a cottage, as this of my breast, be pleased to send in thither before-hand those graces, those virtues, that devotion, which may prepare the place for thee; for thou knowest that of myself I can do nothing.

Consider,

Consider, *seventhly*, the happy fruits which this divine sacrament produces in those souls which frequent it with due preparation. *The bread that I will give*, says our Lord, St John vi. 52. *is my flesh, for the life of the world*: and again, ver. 55. *He that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up in the last day*: And again, ver. 57. *He that eateth my flesh, and drinketh my blood, abideth in me, and I in him*: And ver. 58. *He that eateth me shall live by me*: And ver. 59. *He that eateth this bread shall live for ever*. Wheresoever our Lord comes, he carries about with him all the treasures of life, that is, all grace, charity and sanctity; and, on his part, is ever ready to open these treasures, and to communicate them most plentifully to those souls which he comes to visit. These treasures are infinite, and so is the love he bears to us. What gifts then, what graces may we not expect, if we come with reverence and humility, with love and devotion to him, who is the fountain of life, grace, and sanctity! Here we receive the bread of life for the food and nourishment of our souls! Here we meet with a constant supply of sanctifying grace to repair the daily decays caused by our infirmity and corruption; to give us new strength and vigour, to walk on in our way through the wilderness of this world to the mountain of God; and to make us continually grow in virtue, till we come to a perfect man, to the measure of the age of the fulness of *Christ*. Here our lesser sins are

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forgiven

forgiven us, and we receive a sovereign antidote against the greater. Here devout souls taste the sweetness of heaven in its very fountain. Here, seated like *Magdalen*, at the feet of our Lord, they learn from him heavenly lessons, and enjoy his delicious conversation. Aspire after this happiness, O christian soul, which in some measure makes you enjoy heaven upon earth. If you love *Jesus Christ*, run to his embraces: if you love yourself, run to your Sovereign Good. But see it be with due preparation; and most especially with faith, with fear, and with love.

A PREPARATORY PRAYER, containing the chief acts of devotion proper before COMMUNION.

1. *Direct your intention.*

O Lord *Jesus Christ*, King of everlasting glory, behold I desire to come to thee this day, and to receive thy body and blood in this heavenly sacrament, for thy honour and glory, and the good of my soul: I desire to receive thee, because it is thy desire, and thou hast so ordained; blessed be thy name for ever. I desire to come to thee, like *Magdalen*, that I may be delivered from all my evils, and embrace thee, my only good. I desire to come to thee, that I may be happily united to thee, that I may henceforth abide in thee, and thou in me: and that nothing in life or death may ever separate me from thee.

2. *Com-*

2. *Commemorate the passion of Christ.*

I desire in these holy mysteries to commemorate, as thou hast commanded, all thy sufferings, thy agony and bloody sweat, thy being betrayed and apprehended, all the reproaches, and calumnies, all the scoffs and affronts, all the blows and buffets thou hast endured for me; thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins, and for those of the whole world; thy crucifixion and death, together with thy glorious resurrection, and triumphant ascension. I adore thee, and give thee thanks for all that thou hast done and suffered for us; and for giving us, in this blessed sacrament, this pledge of our redemption, this victim of our ransom, this body and blood which was offered for us.

3. *Make an act of faith.*

I most firmly believe, that in this holy sacrament thou art present verily and indeed; that here is thy body and blood, thy soul and thy divinity: I believe that thou my Saviour, true God, and true Man, art really here, with all thy treasures; that here thou communicatest thyself to us, makest us partakers of the fruit of thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive thee worthily, nor a greater misery than to receive thee unworthily. All this I most stedfastly
L 2 believe,

believe, because it is what thou hast taught us by thy word, and by thy church.

4. *Conceive a great fear, and humble yourself.*

But, O my God, how shall I dare approach to thee, so wretched a worm to so infinite a majesty, so filthy a sinner to such infinite purity and sanctity ! Alas ! my soul is covered with an universal leprosy, and how shall I presume to embrace thee ! My whole life has been nothing but misery and sin ! and 'tis only thy mercy that I have not been long since in hell, which I have deserved a thousand times ; and how shall I venture so much as to lift up my eyes to thee, how much less to receive thee within my breast ! I tremble at the sentence of thy apostle, that *He that receives unworthily receives his own damnation* ; for I cannot but acknowledge myself infinitely unworthy : Nor should I dare ever to come to thee, were I not excited by thy most loving and pressing invitation, and encouraged by thy infinite goodness and mercy. 'Tis in this mercy, which is above all thy works, I put my whole trust ; and 'tis in this confidence alone that I presume to approach to thee. O grant that it may be with a contrite and humble heart ; for this, I know, thou wilt never despise.

5. *Make an act of contrition.*

Lord, I detest, with my whole heart, all the sins by which I have ever offended thy divine majesty, from the first moment that I
was

was capable of sinning, to this very hour. I desire to lay them all down here at thy feet, to be cancelled by thy precious blood. What can I do for them, but humbly confess and lament them all my life-time; and this I heartily desire to do, and from this moment continually to cry to thee for mercy. Hear me, O Lord, by that infinite love, by which thou hast shed thy blood for me; O let not that blood be shed in vain. All my sins displease me now exceedingly, because they have offended thy infinite goodness. By thy grace I will never commit them any more: I am sorry for them, and will be sorry for them as long as I live; and, according to the best of my power, will do penance for them. Forgive, dear Lord, for thy mercy's sake; pardon me all that is past; and be thou my keeper for the time to come, that I may never more offend thee.

6. *Make an act of divine love.*

O sweet *Jesus*, the God of my heart, and the life of my soul, as the hart pants after the fountains of water, so does my soul pant after thee, the fountain of life, and the ocean of all good. I am overjoyed at the hearing of these happy tidings, that I am to go into the house of our Lord; or rather, that our Lord is to come into my house, and take up his abode with me. O happy moments, when I shall be admitted to the embraces of the living God, for whom my poor soul languishes with love! O come, dear *Jesus*,

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and take full possession of my heart for ever !
I offer it to thee without reserve, I desire
to consecrate it eternally to thee. I love
thee with my whole soul above all things ;
at least, I desire so to love thee : 'tis nothing
less than infinite love that brings thee to me ;
O ! teach me to make a suitable return of
love.

7. *Humbly beg God's grace.*

But, O my God, thou knowest my great
poverty and misery, and that of myself I can
do nothing : thou knowest how unworthy I
am of this infinite favour, and thou alone
canst make me worthy. O ! since thou art so
good as to invite me thus to thyself, add this
one bounty more to all the rest, to prepare me
for thyself. Cleanse my soul from its stains,
cloathe it with the nuptial garment of charity,
adorn it with all virtues, and make it a fit
abode for thee, Drive sin and the devil far
from this dwelling, which thou art here
pleased to choose for thyself, and make me
one according to thy own heart ; that this
heavenly visit, which thou designest for my
salvation, may not, by my unworthiness, be
perverted to my damnation. O ! never let
me be guilty of thy body and blood, by an
unworthy communion ! for the sake of this
same precious blood, which thou hast shed
for me, deliver me from so great an evil : O !
rather let me die ten thousand deaths, than
thus presume to crucify thee again.

8. *Im-*

3. *Implore the prayers of the blessed Virgin, and of the Saints.*

O all ye blessed angels and saints of God, who see him face to face, whom I here receive under these humble veils; and thou most especially, ever-blessed Virgin, Mother of this same God and Saviour, in whose sacred womb he was conceived and borne for nine months; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive him here, in this place of banishment, as to be brought one day to enjoy him with you in our true country, and there to praise him and love him for ever.

“ At the time of communion go up to the rail, and take up the towel and hold it before you. Whilst the clerk says the *Confiteor*, humbly confess your sins, and beg God’s pardon for them. When the priest turns about to give the absolution, receive it with your head bowed down, as from the hand of the invisible High-priest, whom you are going to receive.

“ When the priest holds up a particle of the blessed sacrament, with these words, *Ecce Agnus Dei, &c. Behold the Lamb of God, behold him who taketh away the sins of the world*, humbly beg, with a lively confidence in the merits of his death and passion, that he would take away your sins.

“ When the priest repeats three times,

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“ *Domine,*

“ *Domine, non sum dignus, &c. Lord, I am not*
 “ *worthy thou shouldst enter under my roof, speak*
 “ *only the word and my soul shall be healed, say*
 “ the same with him in your heart, and
 “ humble yourself exceedingly through the
 “ sense of your unworthiness and sin; but
 “ let this be joined with a lively confidence
 “ in him, who can raise you up, and per-
 “ fectly heal your soul by his only word.

“ When the priest gives you the blessed
 “ sacrament, saying, *The body of our Lord*
 “ *Jesus Christ preserve thy soul to life ever-*
 “ *lasting, Amen,* receive it with a lively
 “ faith, a profound humility, and a heart
 “ inflamed with love. At the time of your
 “ receiving, let your head be erect, your
 “ mouth opened moderately wide, and your
 “ tongue a little advanced, so as to rest upon
 “ your under lip, that the priest may con-
 “ veniently convey the blessed sacrament in-
 “ to your mouth; which being done, shut
 “ your mouth, let the sacred host moisten a
 “ little upon your tongue, and then swallow
 “ it down as soon as you can, and after-
 “ wards abstain a while from spitting. If the
 “ host should chance to stick to the roof of
 “ your mouth, be not disturbed; neither
 “ must you put your finger into your mouth
 “ to remove it, but gently and quietly re-
 “ move it with your tongue, and so convey
 “ it down; and then return to your place,
 “ and endeavour to entertain, as well as you
 “ can, the guest whom you have received.

“ Spend at least a quarter of an hour after
 “ commu-

“ communion. in devotions suitable to that
 “ occasion. It would be a great abuse to
 “ turn your back immediately upon your
 “ Saviour, by going away, as some do, and
 “ thinking no more of what you have been
 “ doing. Particularly I recommend to you
 “ three things after communion; *first*, To
 “ cast yourself down in spirit at the feet of
 “ your Lord, whom you have received; to
 “ adore him, praise him, and give him
 “ thanks, for coming to so unworthy a sin-
 “ ner, and to invite all heaven and earth to
 “ join with you in praising and magnifying
 “ his holy name. *Secondly*, To make an
 “ offering of your heart and soul, and of
 “ your whole being to him, that you may
 “ henceforward love him, and serve him for
 “ ever. *Thirdly*, To present him your *pe-*
 “ *titions* for all the graces that you stand in
 “ need of, and to make a good use of this
 “ favourable opportunity by praying heartily
 “ for yourself, and for your friends, and for
 “ the whole world.”

ASPIRATIONS *after* COMMUNION, *taken out*
of the Paradise of the Soul, Sect. 5.

BEHOLD, O Lord, I have thee now,
 who hast all things, I possess thee, who
 possessest all things; and who canst do all
 things: take off my heart then, O my
 God and my All, from all other things but
 thee, in all which there is nothing but vanity
 and affliction of spirit: let my heart be
 fixed on thee alone, let me ever repose in

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thee, where alone my treasure is, the sovereign truth, and true happiness, and happy eternity.

Let my soul, O Lord, be sensible of the sweetness of thy presence. Let me taste how sweet thou art, O Lord; that being allured by thy love, I may never more hunt after worldly joys; for thou art the joy of my heart, and my portion for ever.

Thou art the physician of my soul, who healest all our infirmities by thy sacred blood; and I am that sick man, whom thou camest from heaven to heal: O heal my soul, for I have sinned against thee.

Thou art the good shepherd who hast laid down thy life for thy sheep; behold I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood: take me now upon thy shoulders to carry me home. What canst thou deny me, who hast given me thyself? Govern me, and nothing will be wanting to me, in the place of pasture where thou hast placed me, until thou bringest me to the happy pastures of life eternal.

O true light, which enlightenest every man that cometh into this world; enlighten my eyes, that I may never sleep in death.

O fire, ever burning, and never decaying, behold how tepid and cold I am; inflame my reins and my heart, that they may burn with thy love; for thou camest to cast fire upon earth; and what dost thou desire, but that it be inkindled?

O king

O king of heaven and earth, rich in mercy, behold I am poor and needy, thou knowest what I stand most in need of, and thou alone canst assist me and enrich me. O help me, my God, and out of the treasures of thy bounty succour my needy soul.

O my Lord and my God, behold I am thy servant; give me understanding, and excite my affection, that I may henceforward in all things know and do thy will.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world; O take away from me whatever is hurtful to me, and displeasing to thee, and give me what thou knowest to be pleasing to thee, and profitable to me.

Thou art my love, and all my joy; thou art my God and my All; thou art the portion of my inheritance, and of my chalice; thou art he that will restore my inheritance to me.

O my God and my All, may the sweet flame of thy love consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to die upon the cross for the love of me.

ACTS of DEVOTION, PRAISE, and THANKSGIVING *after* COMMUNION.

O My sweet *Jesus*, my Creator, and my Redeemer, my God and my All, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor cottage, this

house of clay of my earthly habitation ! O that I could give thee a hearty welcome ! O that I could entertain thee as I ought ! Thy loving kindness invites me to thy embraces, and I would willingly say with the spouse in the Canticles, *I have found him whom my soul loveth I have held him, and will never let him go* : but the awe of so great a majesty checks me, and the sense of my great unworthiness and innumerable sins keeps me back. No, my soul, 'tis the feet of thy Saviour only that thou canst presume to embrace ; 'tis there thou must present thyself, like *Magdalen*, and wish that, like her, thou couldst wash them with thy tears : O that thou couldst be so happy !

But first bow down thyself, with all thy powers, to adore the Sovereign Majesty which has vouchsafed to come to visit thee ; pay him the best homage thou art able, as to thy first beginning and thy last end ; and perfectly annihilate thyself in the presence of this eternal, immense, infinite Deity. Then pour thyself forth in his presence, in praise and thanksgiving, according to thy best ; and invite all heaven and earth to join with thee in magnifying their Lord and thine, for his mercy and bounty to thee.

O ! what return shall I make to thee, O Lord, for all that thou hast done for me ? Behold, when I had no being at all, thou hast created me ; and when I was gone astray, and lost in my sins, thou hast redeemed me, by dying for me : all that I have, all that I am,

is

is thy gift ; and now, after all thy other favours, thou hast given me thyself : blessed be thy name for ever. Thou art great, O Lord, and exceedingly to be praised ; great are thy works, and of thy wisdom there is no end : but thy tender mercies, thy bounty and goodness to me, are above all thy works : these I desire to confess and extol for ever. Bless then thy Lord, O my soul, and let all that is within thee praise and magnify his name. Bless thy Lord, O my soul, and see thou never forgettest all that he has done for thee. O all ye works of the Lord, bless the Lord, praise and glorify him for ever. O all ye angels of the Lord, bless the Lord, praise and glorify his holy name. Bless the Lord all ye saints, and let the whole church of heaven and earth join in praising and giving him thanks for all his mercies and graces to me ; and so, in some measure, supply for what is due from me. But as all this still falls short of what is owing to thee from me for thy infinite love, I offer to thee, O eternal Father, the same Son of thine whom thou hast given me, and his thanksgiving, which is of infinite value ; and this I am sure thou wilt accept of. Look not then upon my insensibility and ingratitude, but upon the face of thy *Christ*, and with him, and through him, receive this offering of my poor self, which I desire to make to thee.

“ *N. B.* Here also might be recited the
 “ *Canticle of the three children, Benedicite, &c.*
 “ the *Te Deum*, and some of the *psalms of*
 “ *praise,*

“ *praise*, which are found among the devotions for *Sunday Morning*. ”

An OBLATION after COMMUNION.

O Father of mercies, and God of all consolation, how hast thou loved us, to whom thou hast given thy only begotten Son once for our ransom, and daily for the food of our souls ! What can I, a wretched creature, return to thee for this infinite charity ? Verily nothing else but this same beloved Son of thine, whom thou hast given to me, and surely thou couldst give me nothing greater, or more worthy of thyself. Him then I offer to thee, O heavenly Father, with whom thou art always well pleased ; him whom thou hast lovingly delivered up to death for me, and given me in this most holy sacrament, which we frequent for the everlasting memorial of his death. He is our high priest and victim ; he is the propitiation for the sins of the whole world ; he is our advocate and intercessor. Look down then upon him, and for his sake look down upon me, and upon us all. Remember all his sufferings, which he endured here in his mortal life, his bitter anguish, his mortal agony and bloody sweat, all the injuries and affronts, all the blows and stripes, all the bruises and wounds that he received for us. Remember his death which thou wast pleased should be the fountain of our life ; and for the sake of his sacred passion have mercy on us. Receive, O holy Father, almighty and ever-

everlasting God, this holy and unspotted victim, which I here offer thee, in union with that love, with which he offered himself to thee upon the altar of the cross; receive him for the praise and glory of thy name; in thanksgiving for all the benefits bestowed on me, and on all mankind; in satisfaction also for all my sins, and for the benefit of thy whole church, and the refreshment and comfort of all thy faithful, living and dead; through the same Lord, *Jesus Christ*, thy son.

And turning myself to thee, O my dear Lord and Saviour, who hast here given me thyself, I would gladly make some suitable return to thee for this infinite love; I would gladly make thee some offering, in acknowledgement of this rich present thou hast made me. But alas! thou knowest my poverty; thou knowest I have nothing worthy of thy acceptance; nothing but what, upon a thousand titles, is already thine. But, O my God, such is thy goodness, thou wilt be contented with the little that I can give thee, though it be thy own already; thou asketh nothing but my heart, and this I here most willingly offer thee: O! be pleased to accept of it, and make it wholly thine for ever. I offer thee here my whole being, my body, with all its senses, and my soul, with all its powers; that as thou hast at present honoured them both by thy presence, so they may both be thy temple for ever. O sanctify and consecrate eternally to thyself this mansion, which thou hast this day chosen for thy abode. I
give

give thee my memory, that it may be for ever recollected in thee; my understanding, that it may be always enlightened and directed by thy truth; and my will, that it may be ever conformable to thine, and ever burn with the love of thee. O take me entirely into thy hands, with all that I have, and all that I am; and let nothing henceforward, in life or death, ever separate me any more from thee. *Amen.*

PETITIONS *after* COMMUNION.

O Most merciful Saviour, behold I have presumed to receive thee this day into my house, relying on thy infinite goodness and mercy, and hoping, like *Zaccheus*, to obtain thy benediction. But alas! with how little preparation! With how little devotion! From my heart I beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of thee; and I desire to detest them for ever. O! wash them all away with thy precious blood; for thou art the Lamb of God, that takest away the sins of the world; and one drop of this blood, which thou hast shed for us, is more than enough to cancel the sins of ten thousand worlds.

Thou seest, O Searcher of hearts, all my maladies, and all the wounds of my soul; thou knowest how prone I am to evil, and how backward and sluggish to good. Thou seest this self-love, that tyrannizes over my soul, which is so deeply rooted in my corrupt nature,

nature, and branches out into so many vices, so much pride and vanity, so much passion and envy, so much covetousness and worldly solicitude, so much sensuality and concupiscence. O! who can heal all these my evils, but thou, the true physician of my soul, who givest me thy body and blood in this blessed sacrament, as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds. Dispel the darkness of *ignorance* and error from my understanding, by thy heavenly light: drive away the corruption and *malice* of my will, by the fire of divine love and charity; restrain all the motions of concupiscence, and all the irregular sallies of passion, that they may no more prevail over me: strengthen my *weakness* with heavenly fortitude; destroy this hellish monster of self-love, with its many heads, or at least chain down this worst of all my enemies, that it may no longer usurp the empire of my soul, which belongs to thee, and which thou hast taken possession of this day; cut off the heads of this beast, and particularly that which annoys me most, and which is my predominant passion; stand by me henceforward in all my temptations, that I may never more be overcome; remove from me all dangerous occasions, and grant me this one favour, that I may rather die a thousand deaths, than live to offend thee mortally.

O my *Jesus*, thou art infinitely rich, and all the treasures of divine grace are locked up in thee; these treasures thou bringest with thee

thee, when thou comest to visit us in this blessed sacrament, and thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me the confidence to present thee now with my petitions, and to beg of thee those graces and virtues which I very much stand in need of, as thou knowest. O! increase and strengthen my belief of thy heavenly truths, and grant that henceforward I may ever live by faith, and be guided by the maxims of thy gospel. Teach me to be poor in spirit, and take off my heart from the love of these transitory things, and fix it upon eternity; teach me by thy divine example, and by thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure from the corruption of lust; that I may ever bewail my past sins, and by a daily mortification restrain all irregular inclinations and passions for the future. Above all things teach me to love thee, teach me to be ever recollected in thee, and to walk always in thy presence; teach me to love my friends in thee, and my enemies for thee; grant me to persevere to the end in this love, and so to come one day to that happy place, where I may love and enjoy thee for ever.

Have mercy also on my parents, friends and benefactors, and on all those for whom I am any ways bound to pray, that we may all love thee and faithfully serve thee. Have mercy on thy whole church, and on all the clergy,

clergy, and religious men and women, that all may live up to their calling, and sanctify thy name. Give thy grace and blessing to all princes and magistrates, and to all christian people; convert all unbelievers and sinners, and bring all stray'd sheep back to thy fold; particularly have mercy on *N.* and *N. &c.*

O blessed Virgin, Mother of my God and Saviour, recommend all these my petitions to your Son. O all you angels and saints, citizens of heaven, join also your prayers with mine: you ever stand before the throne, and see him face to face, whom I here receive under veils; be ever mindful of me, and obtain from him, and thro' him, that with you I may bless him, and love him for ever.
Amen.

“ *N. B.* That upon the whole day after
“ your communion, you ought to be more
“ than ordinarily retired, and perform more
“ devotions than usual. Particularly watch
“ over yourself, lest by giving way to pas-
“ sion, or any other sin, you suffer yourself
“ to be robbed of any part of that treasure
“ you have received; for 'tis a common trick
“ of the devil, on the day that a person has
“ been at communion, to sling some stum-
“ bling-block in their way to raise them to
“ passion, or disturb their peace, or draw
“ them aside from their devotions by world-
“ ly distractions or diversions; and there-
“ fore christians must be upon their guard
“ on

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“ on these occasions, and by retirement,
“ recollection and prayer, give time to the
“ grace which they have received, to sink
“ into their souls, and take deep root there.
“ And let them remember that they have re-
“ ceived this fresh supply of divine grace, to
“ the end that they may improve in every
“ Christian virtue, and especially in the love
“ of God, and may serve his divine Majesty
“ with a new vigour and fervour.”

INSTRUCTIONS *and* DEVOTIONS *for*
CONFIRMATION.

1. *C*onfirmation is a sacrament, by which the faithful, who have already been made *children of God* by their *baptism*, receive the Holy Ghost by the prayer and imposition of the hands of the bishops, the successors of the apostles (Acts viii. 14, &c. xix. 5, 6.) in order to their being made, *strong and perfect Christians*, and valiant soldiers of *Jesus Christ*. It is called *confirmation* from its effect, which is to *confirm* or *strengthen* those that receive it, in the profession of the true faith; to give them such courage and resolution as to be willing rather to die than to turn from it; and to arm them in general against all their spiritual enemies.

2. This sacrament was originally designed, and instituted by our Lord, for all Christians; and consequently is a *divine ordinance*, which all are obliged to comply with; and is so necessary for all, that the neglect of receiving it
would

would be a great sin: more especially in such circumstances where persons are exposed to persecutions, on account of their religion, or to other temptations against faith.

3. The principal effects of this sacrament are, a *fortifying* grace, in order to strengthen the soul against all the visible and invisible enemies of the faith; and a certain dedication and *consecration* of the soul by the Holy Ghost, the mark of which dedication and consecration is left in the soul, as a *character* which can never be effaced.

4. Hence this sacrament can be received but once; and it would be a sacrilege to attempt to receive it a second time: for which reason also, the faithful are bound to take an extreme care to come to this sacrament duly disposed; lest, if they should be so unhappy as to receive it in mortal sin, they would receive their own condemnation; and run the risk of being deprived for ever of the grace of it.

5. Now the dispositions which the Christian must bring along with him, to receive worthily the sacrament of *confirmation*, must be a *purity of conscience*, at least from all mortal sin (for which reason he ought to go to confession before he is *confirmed*) for the Holy Ghost will not come to a soul in which satan reigns by mortal sin: 2. A sincere desire of giving himself up to the Holy Ghost, to follow the influences of his divine grace, to be his temple for ever; and, by his assistance, to answer all the obligations of a soldier of *Christ*.

6. Hence

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6. Hence a Christian ought to prepare himself for this sacrament by fervent prayer, as we find the apostles prepared themselves for the receiving the Holy Ghost. *They continued with one accord in prayer*, says St. Luke, Acts i. 14. speaking of the ten days that passed between the ascension of our Lord and pentecost; *and they were continually in the temple, praising and blessing God*, Luke xxiv. 53. How happy shall they be, who, like them, prepare themselves for the Holy Ghost by these spiritual exercises.

7. The obligations which accompany the character of *confirmation*, and which a Christian takes upon himself, when he receives this sacrament, are, to bear a true and perpetual allegiance to the great King, in whose service he lists himself as a soldier, to stand to his colours, the cross of *Christ*, the mark of which he receives on his forehead; to fight his battles against his enemies, the world, the flesh, and the devil; to be faithful until death; and rather to die than to desert from the service, or to change sides, and go over to the enemy, by wilful sin: in fine, to live up to the glorious character of a *soldier of Christ*; and to maintain that interior purity and sanctity which becomes *the temple of the Holy Ghost*, by a life of prayer, and a life of love. Where the *character* of our *confirmation*, when we shall bring it with us before the judgment-seat of *Christ*, shall be found to have been accompanied with such a life as this, it will shine most gloriously in our souls
for

for all eternity : but if, instead of living up to it, we shall be found to have been *deserters* and *rebels*, and to have violated this sacred *character* by a life of sin, it will certainly rise up in judgment against us, it will condemn us at the bar of divine justice, it will cast us deeper into the bottomless pit ; and be a mark of eternal ignominy and reproach to our souls amongst the damned.

8. The manner of administering the sacrament of confirmation is as follows: First, the *bishop*, turning towards those that are to be confirmed, with his hands joined before his breast, says ;

Bish. “ May the Holy Ghost come down
“ upon you ; and the power of the most High
“ keep you from all sin. *Answ* Amen.

Then signing himself with the sign of the cross, he says ;

Bish. “ Our help is in the name of the
“ Lord.

Answ. “ Who made heaven and earth.

Bish. “ O Lord, hear my prayer !

Answ. “ And let my cry come to thee.

Bish. “ The Lord be with you ;

Answ. “ And with thy Spirit.

Then, extending his hands towards those who are to be confirmed (which is what the ancients call the *imposition of hands*,) he addresses this solemn prayer to the eternal Father, begging of him, through *Jesus Christ* his Son, that he would send down his Holy Spirit, with all his gifts, into their souls.

Bish.

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Bish. "Let us pray.

"O Almighty everlasting God, who hast
"vouchsafed to regenerate these thy servants,
"by water and the Holy Ghost, and who hast
"given them the remission of all their sins;
"send forth upon them thy seven-fold Holy
"Spirit, the Paraclete from heaven.

Answ. "Amen.

Bish. "The Spirit of wisdom and of understanding. *Answ.* "Amen.

Bish. "The spirit of counsel and of fortitude. *Answ.* "Amen.

Bish. "The spirit of knowledge and of piety. *Answ.* "Amen.

Bish. "Replenish them with the spirit of
"thy fear, and sign them with the sign of the
" + cross of *Christ*, in thy mercy, unto life
"everlasting, thro' the same *Jesus Christ*
"thy son our Lord, who liveth and reigneth
"with thee in the unity of the same Holy
"Spirit, one God, world without end. *Amen.*"

Then the bishop takes the name of each person that is to be *confirmed*, (which may either be the same they had in baptism, or the name of any saint, whom they chuse for their patron) and makes the sign of the cross on the forehead of each, with the holy *chrism*, or consecrated oil, saying:

Bish. "N. I sign thee with the sign of the
"cross, and I confirm thee with the chrism
"of salvation, in the name of + the Father,
"and of the + Son, and of the Holy
" + Ghost."

Then he gives the person *confirmed* a little blow

blow on the cheek, saying *Pax tecum, Peace be with thee*; to signify that henceforth he is to be ready, like a true soldier of *Jesus Christ*, to suffer patiently all kinds of affronts and injuries for his faith, and for the cause of his Lord; and to comfort himself, that the true peace of God which *surpasseth all understanding* (Phil. iv. 7.) will ever be with him in all his conflicts and sufferings for so good a cause.

The *chrism*, with which the sacrament of *confirmation* is administered in the catholic church, is a compound of oil of olives, and balm or balsam, solemnly consecrated by the bishop on *Maunday Thursday*; kept with great veneration in the church, and made use of only in the consecration of such things as are in a particular manner set aside for the service of God, and dedicated and sanctified to him. Thus we consecrate, with this holy unction, bishops, churches, altars, and chalices; and whatsoever is once anointed with this sacred *chrism*, is in such a manner looked upon as set apart for God, that it must not, on any account, be perverted or turned to profane uses: it would be no less a crime than sacrilege, to violate or profane any such thing as has been thus sanctified. Hence christians are to understand, that, by this *unction* of the holy *chrism*, which they receive in their confirmation, they are also solemnly dedicated and consecrated to God to be his temples for ever; that this *outward unction* is the visible sign of an *inward unction* and sanctification of their souls by the Holy Ghost; that the mysterious

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compound of the *oil* and *balm* denotes the properties, graces, and effects of this Holy Spirit in their souls, by the *strengthening and softening* of the *oil*, and the *sweet odour* of the *balm*; and therefore that from this time forward, they must consider themselves as dedicated in such a manner to God, both in soul and body, as that it would be a kind of a sacrilege to profane either the one or the other, by mortal sin.

After all have been confirmed, the bishop washes his hands; and, in the mean time, the following anthem is said or sung:

“Confirm, O God, that which thou hast wrought in us from thy holy temple which is in *Jerusalem*. Glory be to the Father, &c. As it was in the beginning, &c.

Then, after repeating again the anthem, “Confirm, O God, &c.” the bishop standing turned towards the altar, prays as follows:

Bish. “Shew us, O Lord, thy mercy!

Answ. “And grant us thy salvation.

Bish. “O Lord hear my prayer!

Answ. “And let my cry come to thee.

Bish. “The Lord be with you.

Answ. “And with thy spirit.

Bish. “Let us pray.

“O God, who gavest the Holy Ghost to thy apostles, and hast been pleased to ordain, that by them, and by their successors, he should be given to the rest of the faithful; mercifully look down upon what we thy poor servants have done; and grant that
“ the

“ the hearts of these thy faithful, whose fore-
“ heads we have anointed with the sacred
“ chrism, and signed with the sign of the
“ holy cross, may, by the same Holy Ghost
“ coming down into them; and by his vouch-
“ safing to dwell in them, be made the tem-
“ ple of his glory. Who with the Father,
“ and the same Holy Ghost, livest and reign-
“ est, God, world without end. *Amen.*

Then the bishop gives his benediction to all present in these words :

“ Behold thus shall every man be blessed,
“ who feareth the Lord. May the Lord bless
“ + you out of *Sion*, that thou may see the
“ good things of *Jerusalem* all the days of
“ your life ; and that you may live with him
“ for all eternity. *Amen.*”

PRAYERS before and after CONFIRMATION.

Before confirmation, it would be proper, during some days, to prepare for it by frequent and fervent prayer ; especially by frequent acts of sorrow and contrition for all our known and unknown sins, reciting for that purpose the *Miserere* Psalm, or, *the prayer of a penitent sinner* (found at the end of this book :) as also by repeated *invocations* of the Holy Ghost by the hymns and prayer set down page 174, &c. The following prayer may also be made use of on this occasion.

A PRAYER before CONFIRMATION.

O God of infinite goodness and bounty,
who hast been pleased at my baptism to

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make me a Christian, to sanctify my soul with thy grace, and to honour me with the glorious title of thy child; which, alas! for my part, I have so wretchedly corresponded with, and have even forfeited a thousand times by my sins: behold, notwithstanding all my ingratitude, and my repeated treasons, which thou hast so long and so patiently endured; thou art still pleased not only to invite me to return to thee, and to offer me thy mercy, but also to call upon me at this time to come, and to present myself, in order to receive the greatest of all thy gifts, even thy own most Holy Spirit, to be consecrated to thee by his unction; to be made a strong and perfect Christian, and a soldier of thy Son. O may all heaven and earth praise thee, bless thee, and glorify thee for ever, for all thy mercy, goodness and bounty to me! And now, dearest Lord, I desire to come, because such is thy will, and my duty, to receive this great sacrament of confirmation; that I may, like thy apostles, be *baptized with the Holy Ghost*, and *endowed with power from on high*; and like them be changed, by divine grace, into another man, in such manner as henceforward to live up to the dignity, and to fulfil every part of the duty, of a *soldier of Christ*; and to preserve and maintain, even to death, that purity and sanctity, which becomes the *temple* of the living God. But, O my God, how far am I from being worthy to approach this heavenly sacrament! How can I expect that thy Holy Spirit should come into my inward

A Prayer after Confirmation. 269

ward house, to make it his temple, which has been so long possessed by unclean spirits? Where are the dispositions in me, which the apostles brought, and which all Christians ought to bring along with them, to the receiving the Holy Ghost? O! I acknowledge myself infinitely unworthy; I confess and detest, from the bottom of my heart, all my past uncleanness and abominations; I humbly crave thy mercy and pardon, through *Jesus Christ* thy Son; and beg through him, that thou wilt be pleased to cleanse my soul from all its filth with his precious blood, and to give me the grace to come to this sacrament with that humility, faith, and devotion, which is most agreeable to thee. O Divine Spirit, do thou prepare my soul for thyself! Behold I come, desiring to give myself up to thee for all time and eternity; that thou mayest ever live and reign in my soul: and O let my whole soul henceforward be perpetually subject to thee, and let nothing in me ever more rebel against thee! *Amen.*

A PRAYER after CONFIRMATION.

O My God, I now desire to adore thee, bless thee, and glorify thee for ever, for all thou hast done for me, and for thy whole church, both of heaven and earth. I would now gladly join both my heart and voice, with all thy angels and saints in heaven, and with all that fear thee and love thee on earth, in giving perpetual praise to thee for thy infinite goodness; and, in particular, for that

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love thou hast shewed to me this day. I give thee thanks from the bottom of my heart, for having sent down the Holy Spirit into my soul, with all his gifts and graces. O let him now take full possession of my soul: let this heavenly unction penetrate into the very center of my interior: let his divine *wisdom* ever preside there: may it ever enlighten me with his gift of *understanding*, and dispel all my darkness; may it direct me with his *counsel*, strengthen me with his *fortitude*, instruct me with his *knowledge*, make me ever fervent in all *good* with his *piety* and *godliness*, and let his *divine fear* ever restrain me from all *evil*. And now, dear Lord, since thou hast been pleased, by this sacrament, to consecrate and sanctify my soul for thyself, and to make it thy temple, be pleased also to drive far from it, by thy grace, all that may violate or profane it, or render it any ways disagreeable in thy eyes. O keep it for ever for thyself, and restrain Satan from ever entering into it any more. O let it be *a house of prayer*, in which thou mayst be ever *worshipped in spirit and truth*; and suffer it not to be made any more *a den of thieves*. Give me grace also to fulfil, with perfection, every branch of the duty of thy *soldier*, which glorious title thou hast *conferred* on me this day: arm me compleatly for the warfare in which I am happily engaged, and do thou stand by me in all my conflicts, to crown me with victory. O make me *faithful unto death*, and bring me safe thro' all the dangers of my mortal pilgrimage

mage, to the crown of everlasting life. Thro' *Jesus Christ* our Lord. *Amen.*

INSTRUCTIONS *and* DEVOTIONS *for the Sick.*

“ **I**F you are attacked by any considerable
“ illness, let your first care be to send
“ for your spiritual physician, and settle the
“ state of your soul. This is much better
“ done in the beginning of sickness than af-
“ terwards, when the strength of the fever,
“ or the quality of the remedies, may ren-
“ der a person absolutely unfit for so great a
“ work. Sickness is often sent for a punish-
“ ment of sin, and therefore a sincere repen-
“ tance and confession of sins is often a more
“ effectual means of recovery than any other.

2. “ If you have not your Will already
“ made, as in prudence you ought, let this
“ also be done in the beginning of your sick-
“ ness, that so having settled your temporal
“ affairs, you may apply your soul, without
“ disturbance, to the spiritual.

3. “ Engage your best friends to give you
“ timely notice, if your distemper be danger-
“ ous, and not to flatter you with hopes of
“ life, when there are little or no grounds
“ for hopes. Make the best use you can of
“ that time, which perhaps is to be your last.
“ Admit but of few visits, nor of any other
“ discourse, but such as may be for your soul's
“ profit.

4. “ Take proper care for the discharge of
“ your debts, and all other obligations in-
“ cumbent upon you; and this as much as

“ may be in the beginning also of your sickness : forgive all those who have any way injured you, and ask pardon of those you have injured.

5. “ Receive your sickness from the hand of God with a perfect resignation to his holy will, as a just punishment of your offences ; frequently offer yourself up to him, and beg that he would give you patience, and sanctify your sufferings, and that he would accept of all your pains and uneasinesses, in union with the sufferings of your Saviour *Jesus Christ*, in deduction of the punishment due to your sins.

6. “ Often procure some friend to read to you such prayers as are most affective, and most proper for your present condition ; especially the Penitential Psalms, the Litanies, Acts of the love of God, of Patience and resignation, &c.

7. “ Have the crucifix, or a picture of *Christ* crucified, always before your eyes : think often upon his passion, hide yourself in spirit in his wounds, and embrace his feet with all the affection of your soul.

8. “ Aim, as much as you can, at a penitential spirit, during your sickness ; often cry to God for mercy, and make frequent acts of contrition for your sins. *St. Augustine* used to say, that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a penitent.”

A PRAYER proper to be daily repeated in time of sickness.

LORD *Jesus Christ*, behold I receive this sickness, with which thou art pleased to visit me, as coming from thy fatherly hand. 'Tis thy will it should be thus with me, and therefore I submit: thy will be done on earth, as it is in heaven. May this sickness be to the honour of thy holy name, and for the good of my soul. For this end I here offer myself with an entire submission to all thy appointments; to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest: for I am thy creature, O Lord, who have most ungratefully offended thee; and since my sins have a long time cried aloud to heaven for justice, why should I now complain if I feel thy hand upon me? No, my God, thou art just in all thy ways; I have truly deserved thy punishment, and therefore I have no reason to complain of thee, but only of my own wickedness.

But rebuke me not, O Lord, in thy fury, nor chastise me in thy wrath; but have regard to my weakness. Thou knowest how frail I am; that I am nothing but dust and ashes: deal not with me, therefore, according to my sins, neither punish me according to my iniquities; but, according to the multitude of thy most tender mercies, have compassion on me. O! let thy justice be tempered with mercy, and let thy heavenly grace come in to my assistance to support me under this my illness. Confirm my soul with strength from

above, that I may bear, with a true christian patience, all the uneasinesses, pains, disquiets, and difficulties of my sickness, and that I may chearfully accept them as the just punishment of my offences; preserve me from all temptations, and be thou my defence against all the assaults of the enemy, that in this illness I may no way offend thee; and if this is to be my last, I beg of thee so to direct me by thy grace, that I may no ways neglect or be deprived of those helps, which thou hast, in thy mercy, ordained for the good of my soul, to prepare it for its passage into eternity, that being perfectly cleansed from all my sins, I may believe in thee, put my whole trust in thee, love thee above all things, and, thro' the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. *Amen.*

Short acts of the most necessary virtues, proper to be inculcated in the time of sickness.

LORD, I accept this sickness from thy hands, and entirely resign myself to thy blessed will, whether it be for life or death. Not my will, but thine be done; thy will be done on earth, as it is in heaven.

Lord, I submit to all the pains and uneasinesses of this my illness; my sins have deserved infinitely more. Thou art just, O Lord, and thy judgment is right.

Lord, I offer up to thee all that I now suffer, or may have yet to suffer, to be united
to

to the sufferings of my Redeemer, and sanctified by his passion.

I adore thee, O my God and my All, as my first beginning and last end ; and I desire to pay thee the best homage I am able, and to bow down all the powers of my soul to thee.

Lord, I desire to praise thee for ever, in sickness as well as in health ; I desire to join my heart and voice with the whole church of heaven and earth, in blessing thee for ever.

I give thee thanks from the bottom of my heart, for all thy mercies and blessings bestowed upon me and thy whole church, thro' *Jesus Christ* thy Son ; and, above all, for thy having loved me from all eternity, and redeemed me with his precious blood. O ! let not that blood be shed for me in vain.

Lord, I believe all those heavenly truths which thou hast revealed, and which thy holy Catholic Church believes and teaches. Thou art the sovereign Truth, who neither canst deceive nor be deceived : and thou hast promised the Spirit of truth to guide thy church into all truth. *I believe in God, the Father Almighty, &c.* In this faith I resolve, thro' thy grace, both to live and die. O Lord strengthen and encrease this my faith.

O my God, all my hopes are in thee ; and thro' *Jesus Christ*, my Redeemer and thro' his passion and death, I hope for mercy, grace, and salvation from thee. In thee, O Lord, have I put my trust, O let me never be confounded.

O sweet *Jesus*, receive me into thy arms in

this day of my distress; hide me in thy wounds, bathe my soul in thy precious blood.

I love thee, O my God, with my whole heart and soul, above all things; at least I desire so to love thee. O come now and take full possession of my whole soul, and teach me to love thee for ever.

I desire to be dissolved, and to be with *Christ*.

O! when will thy kingdom come? O Lord, when wilt thou perfectly reign in all hearts? When shall sin be no more?

I desire to embrace every neighbour with perfect charity for the love of thee. I forgive, from my heart, all that have any ways offended or injured me, and ask pardon of all whom I have any ways offended.

Have mercy on me, O God, according to thy great mercy; and, according to the multitude of thy tender mercies, blot out all my iniquities.

O! who will give water to my head, and fountains of tears to my eyes, that night and day I may bewail all my sins!

O! that I had never offended so good a God! O! that I had never sinned! Happy those souls that have always preserved their baptismal innocence.

Lord, be merciful to me a sinner; sweet *Jesus*, Son of the living God, have mercy on me.

I commend my soul to God my Creator, who made me out of nothing; to *Jesus Christ* my Saviour, who redeemed me with his precious

cious blood; to the Holy Ghost, who sanctified me in baptism. Into thy hands, O Lord, I commend my spirit.

I renounce, from this moment, and for all eternity, the devil and all his works; and I abhor all his suggestions and temptations. O! suffer not, O Lord, this mortal enemy of my soul, to have any power over me, either now, or at my last hour. O let thy holy angels defend me from all the powers of darkness.

O holy *Mary*, Mother of God, pray for us sinners, now, and at the hour of our death, O all you blessed angels and saints of God, pray for me a poor sinner.

“ It may be proper also in time of sickness
“ to read to the sick person leisurely, and as
“ he is able to bear it, the passion of *Christ*,
“ or some meditations on his passion; and al-
“ so the paraphrase on the Lord’s prayer, the
“ *Miserere*, and the other penitential psalms;
“ devout acts of contrition, &c. but not too
“ much at once; for that might fatigue him,
“ and do him harm.”

*A short EXERCISE in preparation for death,
which may be used every day.*

1. **M**Y heart is ready, O God, my heart is ready; not my will, but thine be done. O my Lord, I resign myself entirely to thee, to receive death at the time, and in the manner it shall please thee to send it.

2. I most humbly ask pardon for all my sins committed against thy sovereign goodness,

ness, and repent me of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy catholic church believes and teaches; and by thy grace I will die in this belief.

4. I hope to possess eternal life by thy infinite mercy, and by the merits of my Saviour *Jesus Christ*.

5. O my God, I desire to love thee as my sovereign good, above all things, and to despise this miserable world: I desire to love my neighbour as myself, for the love of thee, and to forgive all injuries from my heart.

6. O my divine *Jesus*, how great is my desire to receive thy sacred body! O come now into my soul, at least by a spiritual communion! O grant that I may worthily receive thee before my death! I desire to unite myself to all the worthy communions which shall be made in thy holy church, even to the end of the world.

7. Grant me the grace, O my divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul thy blessed merits, and the holy unction of thy precious blood.

8. Holy Virgin, Mother of my God, defend me from my enemies in my last hour, and present me to thy divine Son. Glorious St. Michael, prince of the heavenly host, and thou my angel guardian, and you my blessed patrons, intercede for me, and assist me, in this last and dreadful passage.

9. O my God, I renounce all the temptations

tions of the enemy, and, in general, whatsoever may displease thee. I adore and accept of thy divine appointments with regard to me, and entirely abandon myself to them as most just and equitable.

10. O *Jesus*, my divine Saviour, be thou a *Jesus* to me, and save me. O my God, hiding myself with an humble confidence in thy dear wounds, I give up my soul into thy divine hands; O receive it into the bosom of thy mercy. *Amen.*

PRAYERS for the DEAD.

The psalm *Miserere*, *Have mercy on me, O God*, &c. as p. 146; and the Psalm *De profundis*, *Out of the depths*, &c. as p. 149. At the end of each, instead of *Gloria Patri*, &c. say, *Eternal rest give to them, O Lord: And let perpetual light shine unto them.*

A prayer for all the faithful departed.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins; that thro' pious supplications they may obtain that pardon which they have always desired: who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Amen.*

A Prayer upon the day of a person's decease or burial.

O GOD, whose property is always to have mercy and to spare, we humbly beseech thee

thee for the soul of thy servant *N.* which thou hast this day called out of the world, that thou wouldst not deliver it up into the hands of the enemy, nor forget it unto the end : but command it to be received by thy holy angels, and to be carried to Paradise, its true country ; that as in thee it had faith and hope, it may not suffer the pains of hell, but may take possession of everlasting joys : through our Lord *Jesus Christ, &c.*

Another.

WE beseech thee, O Lord, admit the soul of thy servant *N.* which this day has departed out of this world, into the fellowship of the saints, and pour forth upon it the dew of thy eternal mercy ; through our Lord *Jesus Christ, &c.*

On the Anniversary-Day.

O LORD, the God of mercy and pardon, grant to the soul of thy servant *N.* whose anniversary we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light : thro' our Lord, &c.

A Prayer for one lately deceased.

ABsolve, we beseech thee, O Lord, the soul of thy servant *N.* that being dead to the world, he may live to thee : and whatever he has committed in this life thro' human frailty, do thou of thy most merciful goodness forgive : thro' our Lord, &c.

A prayer

A prayer for a bishop or a priest.

O GOD, who amongst thy apostolic priests hast raised thy servant *N.* to the dignity of a bishop [or of a priest] grant, we beseech thee, that he may be also admitted in heaven to their everlasting fellowship: thro' *Jesus Christ* our Lord, &c.

For father and mother.

O GOD, who hast commanded us to honour our father and mother, have mercy on the souls of my father and mother; and grant that I may see them in the glory of eternity: thro' our Lord *Jesus Christ*, &c.

For brethren, relations, and benefactors.

O GOD, the giver of pardon, and lover of the salvation of men, we beseech thy clemency in behalf of our brethren, kinsfolks and benefactors, who are departed this life, that by the intercession of the blessed Virgin *Mary*, and of all thy saints, thou wouldst receive them into the joys of thy eternal kingdom: thro' our Lord *Jesus Christ*, &c.

For all that lie in the church or church-yard.

O GOD, by whose mercy the souls of the faithful find rest, grant to all thy servants here or elsewhere, that have slept in *Christ*, the full pardon of their sins; that being discharged from all guilt, they may rejoice with thee for all eternity: thro' our Lord.

For

For a man deceased.

HEAR, we beseech thee, O Lord, our prayers, which we humbly address to thy mercy, that the soul of thy servant, which thou hast called out of this world, may be received into the region of light and peace, and be numbered amongst the blessed : thro' our Lord *Jesus Christ*, &c.

For a woman deceased.

WE beseech thee, O Lord, according to thy great goodness, to shew mercy to the soul of thy servant ; that being now delivered from the corruptions of this mortal life, she may be received into the inheritance of eternal bliss : thro' our Lord *Jesus*, &c.

For many deceased.

O GOD, whose property is always to have mercy and to spare, be favourably propitious to the souls of thy servants, and grant them the remission of all their sins ; that being delivered from the bonds of this mortal life, they may be admitted to life everlasting : thro' our Lord *Jesus Christ* thy Son, &c.

A prayer that may be daily said by a woman with child.

O LORD God Almighty, Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the precious blood of thy only Son ; look down upon thy poor handmaid here prostrate before thee, humbly imploring thy mercy, and
begging

A Prayer for a Woman with Child. 283

begging thy blessing for herself and her child, which thou hast given her to conceive. Preserve, I beseech thee, the work of thy hands, and defend both me and the tender fruit of my womb from all perils and all evils : grant me in due time a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God, I have too much reason to fear, lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgments upon me and mine, instead of the mercies which I sue for : and therefore I am sensible the first thing I ought to do is, to repent from the bottom of my heart for all my offences, humbly confess them, and continually cry to thee for mercy. I detest then all my sins with my whole heart, and desire to lay them here all down at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee ; and I wish that I could expiate them with tears of blood : I humbly beg thy pardon for them all, and I wish with all my heart that I had never committed them : I here offer myself to make what satisfaction I am able for them ; and I most willingly accept of whatever I may have to go through in child-bearing, and offer it up now before-hand to thee for my sins ; firmly resolving by thy grace never wilfully to offend thee more. See here my poor heart, O Lord, and if it be not such as I here express. at least
I desire

284 *A Hymn to our Saviour Jesus.*

I desire it should be such: I desire it should be that contrite and humble heart which thou never despisest. In this disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of *Jesus Christ* thy Son, I renew the petition I made before, and I once more beg of thee, for myself, thy grace and protection, and a happy delivery; and for my child, that thou wouldst be pleased to preserve it for baptism, sanctify it for thyself, and make it thine for ever: thro' the same *Jesus Christ* thy Son, our Lord. *Amen.*

A HYMN to our Saviour Jesus, abridged from St. Bernard, To. II.

Jesu dulcis memoria.

JESUS, the only thought of thee
With sweetness fills my breast;
But sweeter far it is to see,
And on thy beauty feast.

No sound, no harmony so gay,
Can art or music frame;
No thoughts can reach, no words can say
The sweets of thy blest name.

Jesus, our hope, when we repent,
Sweet source of all our grace;
Sole comfort in our banishment,
O! what when face to face!

Jesus! that name inspires my mind
With springs of life and light;
More than I ask in thee I find,
And lavish in delight.

A Hymn to our Saviour Jesus. 285

No art, or eloquence of man,
Can tell the joys of love ;
Only the saints can understand
What they in *Jesus* prove.

Thee then I'll seek retir'd apart,
From world and business free :
When these shall knock, I'll shut my heart,
And keep it all for thee.

Before the morning light I'll come,
With *Magdalen*, to find,
In sighs and tears, my *Jesus*'s tomb,
And there refresh my mind.

My tears upon his grave shall flow,
My sighs the garden fill ;
Then at his feet myself I'll throw,
And there I'll seek his will.

Jesus, in thy blest'd steps I'll tread,
And walk in all thy ways ;
I'll never cease to weep and plead,
'Till I'm restor'd to grace.

O King of love, thy blessed Sire
Does such sweet flames excite,
That first it raises the desire,
Then fills it with delight.

Thy lovely presence shines so clear
Thro' every sense and way,
That souls which once have seen thee near,
See all things else decay.

Come then, dear Lord, possess my heart,
Chace then the shades of night ;
Come pierce it with thy flaming dart,
And ever shining light.



Then

No

Then I'll for ever *Jesus* sing,
 And with the saints rejoice ;
 And both my heart and tongue shall bring
 Their tribute to my dearest King,
 In never-ending joys. *Amen.*

The LITANY of our Lord JESUS CHRIST.

LORD, have mercy on us. *Christ*, have
 mercy on us. Lord, have mercy on us.
Christ, hear us. *Christ*, graciously hear us.
 God the Father of heaven,
 God the Son, Redeemer of the world,
 God the Holy Ghost.
 Holy Trinity, one God,
Jesu, Son of the living God,
Jesu, Splendor of the Father
Jesu, Brightness of eternal Light,
Jesu, King of Glory,
Jesu, the Sun of Justice,
Jesu, Son of the Virgin *Mary*,
Jesu, whose name is called Wonderful,
Jesu, the mighty God,
Jesu, the Father of the world to come,
Jesu, the Angel of the great council,
Jesu, most powerful,
Jesu, most patient,
Jesu, most obedient,
Jesu, meek and humble of heart,
Jesu, lover of chastity,
Jesu, our lover,
Jesu, the God of peace,
Jesu, the author of life,
Jesu, the example of all virtues,
Jesu, the zealous lover of souls,

Have mercy on us.

Jesu,

Jesu, our God,
Jesu, the Father of the poor,
Jesu, the treasure of the faithful,
Jesu, the good Shepherd,
Jesu, the true Light,
Jesu, the eternal Wisdom,
Jesu, infinite Goodness,
Jesu, the Way, the Truth, and the Life,
Jesu, the Joy of angels,
Jesu, the King of patriarchs,
Jesu, the Inspirer of prophets,
Jesu, the Master of the apostles,
Jesu, the Teacher of the evangelists,
Jesu, the Strength of martyrs,
Jesu, the Light of confessors,
Jesu, the Spouse of virgins
Jesu, the Crown of all saints,

Have mercy on us.

Be merciful unto us. *Spare us, O Lord Jesu.*
 Be merciful unto us. *Hear us, O Lord Jesu.*

From all evil,
 From all sin,
 From thy wrath,
 From the snares of the devil,
 From the spirit of uncleanness,
 From everlasting death.

Lord Jesu, deliver us.

From the neglect of thy holy inspirations

Through the mystery of thy most holy incarnation,

Through thy nativity,

Through thy divine infancy,

Through thy sacred life,

Through thy labours and travels,

Through thy agony and bloody sweat,

Through

Jesu,

ST.
 ave
 us.
 us.

Have mercy on us.

Through thy cross and passion,
 Through thy pains and torments,
 Through thy death and burial,
 Through thy glorious resurrection,
 Through thy admirable ascension,
 Through thy joys and glory,
 In the day of judgment,

Lord Jesus, &c.

Lamb of God, who takest away the sins
 of the world, *Spare us, O Lord Jesus.*

Lamb of God, who takest away the sins of
 the world, *Hear us, O Lord Jesus.*

Lamb of God, who takest away the sins of
 the world, *Have mercy upon us, O Lord Jesus.*

*Christ Jesus hear us, Christ Jesus graciously
 hear us.*

Let us pray.

O Lord *Jesus Christ*, who hast said, ask,
 and you shall receive, seek, and you
 shall find, knock, and it shall be opened un-
 to you; grant, we beseech thee, to our most
 humble supplications, the gift of thy divine
 love, that we may ever love thee with our
 whole hearts, and never cease from praising
 and glorifying thy name.

O Divine Redeemer, give us a perpetual
 fear and love of thy holy name, for
 thou never ceasest to direct and govern by
 thy grace those whom thou instructest in the
 solidity of thy love, who livest and reignest,
 world without end. *Amen.*

O God, who hast appointed thy only be-
 gotten Son, the Saviour of mankind,
 and hast commanded that he should be called
Jesus;

A Hymn to the Blessed Virgin. 289

Jesus; mercifully grant that we may enjoy
his happy vision in heaven, whose holy name
we venerate upon earth; who, with thee
and the Holy Ghost, liveth and reigneth,
world without end. *Amen.*

A HYMN to the Blessed Virgin.

Ave Maris Stella.

HAIL thou resplendent star,
Which shinest o'er the main;
Blest Mother of our God,
And ever Virgin Queen.
Hail happy gate of bliss,
Greeted by *Gabriel's* tongue;
Negotiate our peace,
And cancel *Eva's* wrong.
Loosen the sinners bands,
All evils drive away;
Bring light unto the blind,
And for all graces pray.
Exert the Mother's care,
And us thy children own;
To him convey our prayer,
Who chose to be thy Son.
O pure, O spotless Maid,
Whose meekness all surpass'd,
Our lusts and passions quell,
And make us mild and chaste.
Preserve our lives unstain'd,
And guard us in our way;
Until we come with thee,
To joys that ne'er decay.

N

Praise

290 *The Litany of Loretto.*

Praise to the Father be,
 With *Christ* his only Son,
 And to the Holy Ghost,
 Thrice blessed three in one. *Amen.*

P. Vouchsafe that I may praise thee, O
 blessed Virgin.

R. Give me strength against thy enemies.

Let us pray.

GRANT, we beseech thee, O Lord God,
 that we thy servants may be blessed with
 continual health of soul and body; and that
 by the glorious intercession of blessed *Mary*,
 ever Virgin, we may both be delivered from
 present sorrows, and be brought to eternal joys.
 Through *Jesus Christ*, our Lord. *Amen.*

The LITANY of our Lady of Loretto.
Anthem.

WE fly to thy patronage, O holy Mother
 of God, despise not our petitions in
 our necessities, but deliver us from all dan-
 gers, O ever glorious and blessed Virgin.

Lord, have mercy on us. *Christ*, have
 mercy on us. Lord, have mercy on us.
Christ, hear us. *Christ*, graciously hear us.
 God, the Father of heaven, *Have mercy on*
us.

God the Son, Redeemer of the world, *Have*
mercy on us.

God the Holy Ghost, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

Holy *Mary*,

Holy mother of God,

} Pray for
 us.

Holy

Holy Virgin of Virgins,
Mother of *Christ*,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother undefiled,
Mother untouched,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful
Mirror of Justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,
Vessel of singular devotion,
Mystical rose,
Tower of *David*,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of christians,

Pray for us.

292 *The Litany of Loretto.*

Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of Virgins,
Queen of all saints,

Pray for us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christ, hear us. *Christ*, graciously hear us.

Lord, have mercy on us. *Christ*, have mercy on us. Lord, have mercy on us. Our Father, &c

Anth. We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

P. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of *Christ*.

Let us pray.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of *Christ* thy Son has been made known, by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection. Through the same *Christ*, our Lord. *Amen.*

May

May the divine assistance remain always with us. *Amen.*

And may the souls of the faithful, thro' the mercy of God, rest in peace. *Amen.*

The FIFTEEN MYSTERIES to be meditated upon in saying the Rosary.

THE five *joyful* mysteries. 1, The annunciation of the angel *Gabriel*, and the incarnation of the Son of God in the womb of the Blessed Virgin. 2. The visitation of St. *Elizabeth*. 3. The nativity or birth of our Lord. 4. The presentation of our Lord in the temple, and the purification of his Blessed Mother. 5. His being found in the temple in the midst of the doctors, after having been lost three days, by his Mother and her chaste spouse St. *Joseph*.

The five *dolorous* or sorrowful mysteries. 1. The prayer of our Lord in the garden, with his agony and sweat of blood. 2. His being scourged at the pillar. 3. His being crowned with thorns, and abused by the soldiers. 4. His carriage of the cross. 5. His crucifixion and death.

The five *glorious* mysteries. 1. The resurrection of our Lord. 2. His ascension into heaven. 3. The coming down of the Holy Ghost. 4. The assumption of the Blessed Virgin. 5. Her eternal felicity, and that of all the blessed in the kingdom of Heaven.

DEVOTIONS proper for the time of Jubilees, or other Indulgences.

The following prayers were first published upon occasion of the jubilee in 1751; and may not be improper for any other time of indulgence. The former may be used for some days before the confession and communion, by way of settling in the soul that penitential spirit, which is the most necessary condition of all, for receiving the benefit of the indulgence. The latter may be proper to be said on the day of the communion, as it is directed for the usual intentions, for which the faithful ought to offer up their prayers, in order to the gaining of the indulgence.

*A PRAYER, of a penitent SINNER for the
REMISSION of his SINS.*

O Almighty and everlasting God, who hast created me to thy own image and likeness, and redeemed me by the precious blood of thy only Son: who hast thought on me, and loved me from all eternity; and out of pure love prepared a heaven for me, with all the necessary means to bring me thither: who hast borne with me, for so long a time, in my repeated offences and treasons against thee; hast still continued, with infinite goodness and mercy, to call, to invite, to press me to return to thee; notwithstanding all my monstrous ingratitude to thee, and my contempt of all thy graces. Behold I now desire, with my whole heart, to quit these husks of swine which have kept me so long at a distance from thy house, my true home; and to come back to thee:

to

to obey the summons which thou hast now been pleased to send me; and to confess, and detest all my sins, in thy presence; in hopes of finding mercy at this time of mercy.

I desire now to come before thee, though infinitely unworthy, in the spirit of humility, and with a contrite heart; and to make at thy feet a general confession of all my sins. I acknowledge that from my first coming to the use of reason, to this very hour, my whole life has been nothing but sin and misery. Alas! I lost thee, I turned my back upon thee, I shamefully preferred worthless toys before thee, even from the very time I was first capable of knowing and loving thee! I have very seldom thought of thee: I have daily and hourly many ways broken thy commandments. Good God! what must then become of this poor wretch in the day of thy judgment: this wretch, whose known and unknown sins are without number; and who has done so very little good, to put in the scales to counterbalance so much evil?

Must I then despair of thy mercy? must I give up the cause, and abandon myself to Satan, sin, and hell? No, my God; may thy infinite goodness forbid I should fall into that bottomless pit, where none shall ever confess thee. My iniquities are great, it is true: but thy goodness, thy mercy, thy power is still greater. Thou hast declared, it is not thy will the sinner should perish; but that he should be converted and live: thou hast declared, there is more joy in thy heavenly

court over one penitent sinner, than over ninety-nine just: thy Son has shed his blood for me, to purchase for me a full forgiveness of all my sins. Here is my hope: this mercy I lay hold on; and nothing shall make me quit my hold. I know the worst of sinners have been cleansed from all their filth, in this sovereign bath, should my case be even worse than the worst of theirs, the mercy and grace of my God, and the virtue of the precious blood of my Redeemer, is abundantly sufficient; and will appear the more illustrious in my cure.

O infinite goodness, who hast endured me for so many years, since I first fell from thee by sin: who hast kept me all this while from falling into hell; and hast continually cherished me with innumerable favours and graces: behold me now prostrate at thy feet, accusing myself of my crimes, and imploring thy mercy. I am that prodigal child, that have gone away into a far country from thee, and have squandered away all the substance thou gavest me; I have made myself a slave to the devil, who has set me to feed his swine, even my own brutish passions, and sensual inclinations; I have sought, but sought, alas! in vain, to satisfy my craving appetite with their husks: but now being made sensible of my misery, and being weary of my own evil ways, I come back to thee. I acknowledge myself unworthy to be received in the quality of thy child; all I crave is thy mercy in the forgiveness of my manifold treasons: I dare
not

not lift up my eyes to thee : I dare not ask for the meanest place in thy family. I find myself quite loaded and oppressed, with the enormous weight of my sins. If I consider my own deserts, I can look for nothing but hell ; which I have deserved a thousand and a thousand times. I now hate and detest my evil ways, I abhor myself for having been so wicked and ungrateful to thee. I have even crucified thy Son, my divine lover, over and over again by my sins. But O thou fountain of mercy, have pity and compassion on this miserable wretch. Look not upon my sins, but upon the bowels of thy tender mercy, and the merits of my Redeemer. Look upon the face of thy Christ ; and upon all he has done and suffered for poor sinners. O mercy, mercy, through that blood which he shed for me in his agony in the garden of *Gethsemani* ; through that blood he shed for me, when he was rent and torn with scourges, and crowned with thorns ; through that blood he shed for me upon the cross. Grant this mercy, which he then asked for me, when he was bleeding and dying for me ; and which he now implores sitting at thy right hand, where he is still the advocate of sinners. Hear also the prayers of thy holy church, spread throughout the whole earth, which she now offers in his name, and through his merits, imploring thy mercy at this time, for all her children, of which I am the most unworthy. Hear the prayers of the blessed Virgin, and of the whole church of heaven, whom I humbly beseech to

be joint petitioners with the church upon earth to obtain mercy for me and all poor sinners : through the same *Jesus Christ* thy Son.

And turning myself to thee, my dearest *Jesus*, my Redeemer, and my Advocate, the great High-Priest of God and man, the Pastor and Bishop of our souls, I beg of thee, to whom all power is given in heaven and earth, pardon, absolution, and full remission of all my sins. I am heartily sorry for all my offences : I desire to lay them all down at thy feet, to be cancelled by thy precious blood : I wish with all my soul I had never offended thy infinite goodness : I wish I could wash thy feet, like *Magdalen*, with penitential tears. O that I could worthily bewail my sins even with tears of blood. I resolve by thy grace rather to die, than to commit the like any more. I resolve to make the best satisfaction I am able, by bringing forth worthy fruits of penance. O discharge me this once from the dismal load of the guilt of my crimes ! O release all the bands that may keep my soul from thee, and thy heavenly kingdom : and then as to this life, do with me what thou pleasest. I willingly accept from thy hands whatever crosses or sufferings thou shalt send : I will dedicate the remainder of my days to thee : daily to bewail my sins, and daily to present my heart to thee. I will make what amends I can for all my past offences, by a life of penance, and a life of love. I renounce from this moment, and for ever, the world, the flesh, and the devil

devil, and all their suggestions, vanities and concupiscences : and I fully determine to be for ever thine. O cleanse my soul from all my past abominations ; and let nothing henceforward, either in life or death, evermore separate me from thee ; who with the Father, and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

The penitent may also here recite for the same intention the Psalm Miserere : or other devout prayers and acts of contrition, with which they find themselves most affected.

A P R A Y E R

For the whole state of Christ's church upon earth and all the intentions of the Indulgence.

O Eternal Father of our Lord *Jesus Christ*, Creator of all things, visible and invisible, source of all our good ; infinitely good in thyself, and infinitely gracious, bountiful and good to us : behold we thy poor servants, the work of thy hands, redeemed by the blood of thy only Son, come, in answer to his summons by his vicegerent, to present ourselves, as humble petitioners, before the throne of thy mercy : we come all in a body at this time, even all thy people upon earth ; and we come in communion with all thy church in heaven hoping to be assisted by their prayers and merits ; and with *Jesus Christ* at our head, our High-Priest and Mediator, in whose precious blood we put all our trust. We prostrate ourselves here before thee, and most hum-

bly beseech thee to *sanctify thy own most holy name*, by sanctifying and exalting thy holy catholic church throughout the whole world. O eternal King, who hast sent thy only Son down from thy throne above, into this earth of ours, to establish a kingdom here amongst us, from whence we might hereafter be translated to thy eternal kingdom : look down, we beseech thee upon this kingdom of thy Son, and propagate it through all nations, and through all hearts. Sanctify it in all truth ; maintain it in peace, unity, and holiness. Give to it saints for its rulers, its chief pastor, and all its other prelates ; enlighten them all with heavenly wisdom, and make them all men according to thy own heart. Give thy grace and blessing to all the clergy ; and send amongst them that heavenly fire, which thy Son came to *cast on the earth*, and which he so earnestly desired should *be enkindled*. Assist and protect all apostolical missionaries, that they may zealously and effectually promote thy glory, and the salvation of souls redeemed by the blood of thy Son. Sanctify all religious men and women of all orders : give them the grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful. Have mercy on all christian princes ; grant them those lights and graces that are necessary for the perfect discharge of their duty to thee and to their subjects ; that they may be true servants to thee, the King of kings, true fathers to their people, and nursing fathers to thy church,

church. Have mercy on all magistrates and men in power ; that they may all fear thee, love thee, and serve thee ; and ever remember that they are thy deputies, and ministers of thy justice. Have mercy on all thy people throughout the world ; and give thy blessing to thy inheritance : remember thy congregation, which thou hast possessed from the beginning ; and give that grace to all thy children here upon earth, that they may do thy holy will in all things, even as the blessed do in heaven.

Extend thy mercy also to all poor infidels, that sit in darkness and in the shadow of death : to all those nations that know not thee, and that have not yet received the faith and law of thy Son their Saviour ; to all Pagans, Mahometans and Jews. Remember, O Lord, that all these poor souls are made after thy own image and likeness, and redeemed by the blood of thy Son. O let not satan any longer exercise his tyranny over these thy creatures, to the great dishonour of thy name. Let not the precious blood of thy Son be shed for them in vain. Send among them zealous preachers and apostolic labourers, endued with the like graces and gifts as thy apostles were, and bless them with the like success, for the glory of thy name ; that all these poor souls may be brought to know thee, love thee, and serve thee here in thy church ; and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion on all those deluded souls, who
under

under the name of christians, have gone away from the paths of truth and unity, and from the one fold of the one Shepherd, thy only Son *Jesus Christ*, into the by-paths of error and schism. O bring them back to thee and to thy church. Dispel their darkness by thy heavenly light, take off the veil from before their eyes, with which the common enemy has blindfolded them : let them see how they have been misled by misapprehensions and misrepresentations. Remove the prejudices of their education : take away from them the spirit of obstinacy, pride, and self-conceit. Give them an humble and docible heart. Give them a strong desire of finding out thy truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why should these poor souls perish, for which *Christ* died ? why should satan any longer possess these souls, which by their baptism were dedicated to thee, to be thy eternal temple ?

O Father of lights, and God of all truth, purge the whole world from all errors, abuses, corruptions and vices. Beat down the standard of satan. and set up every where the standard of *Christ*. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition : Charity over hatred, envy and malice : Purity and temperance over lust and excess : meekness over passion : and disinterestedness and poverty of spirit over covetousness

ness and love of this perishable world. Let the Gospel of *Jesus Christ*, both in its belief and practice, prevail throughout all the universe.

Grant to us thy peace, O Lord, in the days of our mortality, even that peace which thy Son bequeathed as a legacy to his disciples: a perpetual peace with thee; a perpetual peace with one another; and a perpetual peace within ourselves. Grant that all christian princes and states may love, cherish and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of all that bloodshed, of the devastations and ruin of so many territories; of the innumerable sacrileges; and the eternal loss of so many thousand souls, as are the dismal consequences of war. Turn their hearts to another kind of warfare: teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all christian people from the dreadful evil of mortal sin: make all sinners sensible of their misery; give them the grace of a sincere conversion to thee, and a truly penitential spirit; and discharge them from all their bonds. Preserve all *Christendom*, and in particular this nation, from all the evils that threaten impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and thy many
other

other judgments here, and eternal damnation hereafter. Comfort all that are under any affliction, sickness, or violence of pain: support all that are under temptation: reconcile all that are at variance; deliver all that are in slavery or captivity; defend all that are in danger: grant a relief to all in their respective necessities: give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray; and have mercy on all our enemies. Give eternal rest to all the faithful departed; and bring us all to everlasting life, through *Jesus Christ thy Son Amen.*

The JESUS PSALTER.

There is no other name under heaven given to men, whereby we must be saved. *Acts* iv. 12.

THIS Psalter consists of fifteen petitions, and the glorious Name of Jesus being repeated ten times before each of them, the repetition is made thrice fifty times. It may be said either all at once, or at thrice, according to a person's devotion and leisure; as this sacred Name is not to be repeated hastily over, but with great reverence and devotion.

PART I. *You must begin by a devout kneeling, or bowing, at the adorable name of Jesus, saying:*

I*N the name of Jesus let every knee bow, of things in heaven, of things on earth, and*
of

of things under the earth; and let every tongue confess, that our Lord *Jesus Christ* is in the glory of God the Father. *Phil. ii. 10.*

The first Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } have mercy on me.
Jesus, Jesus, Jesus,

JESUS, have mercy on me, O God of compassion, and forgive the many and great offences I have committed in thy sight.

Many have been the follies of my life, and great are the miseries I have deserved for my ingratitude.

Have mercy on me, dear *Jesus*, for I am weak; O Lord heal me, who am unable to help myself.

Deliver me from setting my heart upon any of thy creatures, which may divert my eyes from a continual looking up to thee.

Grant me grace henceforth, for the love of thee, to hate sin; and out of a just esteem of thee, to despise all worldly vanities.

Have mercy on all sinners, *Jesus* I beseech thee; turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name *Jesus*.

O blessed Trinity, one eternal God, have mercy on me. *Our Father. Hail Mary.*

The

The second Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } help me.
Jesus, Jesus, Jesus,

JESUS, help me to overcome all temptations to sin, and the malice of my ghostly enemy.

Help me to spend my time in virtuous actions, and in such labours as are acceptable to thee.

To resist and repel the motions of my flesh to sloth, gluttony, and carnality.

To render my heart enamoured of virtue, and inflamed with desires of thy glorious presence.

Help me to deserve and keep a good name, by a peaceful and pious living, to thy honour, O *Jesus*, to my own comfort, and the benefit of others.

Have mercy on all sinners, &c. *as before.*
 Our father, &c. Hail *Mary*, &c.

The third Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } strengthen me.
Jesus, Jesus, Jesus,

JESUS, strengthen me in soul and body, to please thee in doing such works of virtue, as may bring me to thy everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life, and recompense for the years past.

Those years I have mispent to thy displeasure

sure in vain or wicked thoughts, words, deeds, and evil customs.

Make my heart obedient to thy will, and ready, for thy love, to perform all the works of mercy.

Grant me the gifts of the Holy Ghost, which, by a virtuous life, and devout frequenting thy most holy sacraments, may at length bring me to thy heavenly kingdom.

Have mercy on all sinners, &c. *as before.*
Our father, &c. Hail *Mary*, &c.

The fourth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } comfort me.
Jesus, Jesus, Jesus,

JESUS, comfort me, and give me grace to place my chief, my only joy and felicity in thee.

Send me heavenly meditations, spiritual sweetness, and fervent desires of thy glory: ravish my soul with the contemplation of heaven, where I shall everlastingly dwell with thee.

Bring often to my remembrance thy unspeakable goodness, thy gifts, and the great kindness thou hast shewn me.

And when thou bringest to my mind the sad remembrance of my sins, whereby I have so unkindly offended thee, comfort me with the assurance of obtaining thy grace, by the spirit of perfect repentance, which may purge away my guilt, and prepare me for thy kingdom.

Have

Have mercy on all sinners, &c. *as before.*
Our father, &c. Hail *Mary*, &c.

The fifth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } make me constant.
Jesus, Jesus, Jesus,

JESUS, make me constant in faith, hope, and charity, giving me perseverance in all virtues, and a resolution never to offend thee.

Let the memory of thy passion, and of those bitter pains thou sufferedst for me, strengthen my patience, and recreate me in all tribulation and adversity.

Let me always hold fast the doctrines of thy catholic church, and render me a diligent frequenter of all holy duties.

Let no false delight of this deceitful world blind me, no fleshly temptation, or fraud of the devil, shake my heart.

My heart which has for ever set up its rest in thee, and resolved to under-value all for thy eternal reward.

Have mercy on all sinners, *Jesus*, I beseech thee; turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name *Jesus*.

O blessed Trinity, one eternal God, have mercy on me.

Our

Our Lord Jesus Christ humbled himself, being made obedient unto death, and unto the death of the cross. Phil. ii. 8.

Hear these my petitions, O my most merciful Saviour, and grant me grace so frequently to repeat and consider them, that they may prove easy steps, whereby my soul may climb up to the knowledge, love, and performance of my duty to thee, and my neighbour, through the whole course of my life, *Amen.* Our father, &c. Hail *Mary*, &c. I believe in God, &c.

PART II. *Begin as before, saying:* In the name of *Jesus*, let every knee, &c.

The sixth Petition.

Jesus, Jesus, Jesus, } enlighten me with spiritual wisdom.
Jesus, Jesus, Jesus, }
Jesus, Jesus, Jesus, }

JESUS, enlighten me with spiritual wisdom to know thy goodness, and all those things which are most acceptable to thee.

Grant me a clear apprehension of my only good, and discretion to order my life according to it.

Grant that I may wisely proceed from virtue to virtue, till at length I arrive at the clear vision of thy glorious majesty.

Permit me not, dear Lord, to return to those sins for which I have been sorry, and of which I have purged myself by repentance and confession. Grant me grace to benefit the souls of others by my good example, and to reduce those by good counsel, who misbehave towards me. Have

Have mercy on all sinners, &c. *as at first.*
Our father, &c. Hail *Mary*, &c.

The seventh Petition.

Jesus, Jesus, Jesus, } grant me grace to fear
Jesus, Jesus, Jesus, } thee.
Jesus, Jesus, Jesus, }

JESUS, grant me grace inwardly to fear thee, and to avoid all occasions of offending thee.

Let thy threats of the torments which are to fall on sinners, the fear of losing thy love and thy heavenly inheritance, always keep me in awe.

Let me not dare to remain in sin, but soon return to repentance, lest through thy anger, the dreadful sentence of endless death and damnation fall upon me.

Let the powerful intercession of thy blessed mother, and all thy saints; but above all, thy own merits and mercy, O my Saviour, be ever between thy avenging justice and my poor soul.

Enable me, O my God, to work out my salvation with fear and trembling; and let the apprehension of thy sacred judgment render me a more humble and diligent suitor to the throne of thy grace.

Have mercy on all sinners, &c. *as before.*
Our father, &c. Hail *Mary*, &c.

The eighth Petition.

Jesus, Jesus, Jesus, } grant me grace to love
Jesus, Jesus, Jesus, } thee.
Jesus, Jesus, Jesus, }

JESUS,

JESUS, grant me grace truly to love thee, for thy infinite goodness, and those excessive bounties I have received, and hope for ever to receive from thee.

Let the remembrance of thy kindness and patience, conquer the malice and wretched inclinations of my perverse nature.

Let the consideration of my many deliverances, thy frequent calls, and continual assistance in the ways of life, make me ashamed of my ingratitude.

And what dost thou require of me for all thy mercies, or by them, but to love thee? And why dost thou require it, but because thou art my only good?

O my dear Lord, my whole life shall be nothing but a desire of thee; and because I indeed love thee, I will most diligently keep thy commandments.

Have mercy on all sinners, &c. *as before.*
Our father, &c. Hail Mary, &c.

The ninth Petition.

Jesus, Jesus, Jesus, } grant me grace to re-
Jesus, Jesus, Jesus, } member my death.
Jesus, Jesus, Jesus, }

JESUS, grant me grace always to remember my death, and the great account I am then to give; that so my soul being always well disposed, it may depart out of this world in thy grace.

Then by the holy intercession of thy blessed mother, and the assistance of the glorious St. Michael, deliver me from the enemy of
my

my soul: and thou my good angel I beseech thee to help me at that most important hour.

Then, dear *Jesus*, remember thy mercy, and turn not thy most amiable face away from me, because of my offences. Secure me against the terrors of that day, by causing me now to die daily to all earthly things, and to have my conversation continually in heaven.

Let the remembrance of my death teach me how to esteem my life; and the memory of thy resurrection encourage me to descend cheerfully into the grave.

Have mercy on all sinners, &c. *as before.*
Our father, &c. Hail *Mary*, &c.

The tenth Petition.

Jesus, Jesus, Jesus, } send me here my pur-
Jesus, Jesus, Jesus, } gatory.
Jesus, Jesus, Jesus, }

JESUS, send me here my purgatory, and so prevent the torments of that cleansing fire which attends those souls in the next world, that have not been sufficiently purged in this.

Vouchsafe to grant me those merciful crosses and afflictions, which thou seeest necessary for the taking off my affections from all things here below.

Since none can see thee that loves any thing which is not for thy sake, suffer not my heart to find any rest here, but in sighing after thee.

Too bitter, alas, will be the anguish of a
soul

soul that is separated from thee, that desires, but cannot come to thee, being clogged with the heavy chains of sin.

Here then, O my Saviour, keep me continually mortified to this world : that being purged thoroughly with the fire of thy love, I may immediately pass from hence into thy everlasting possession.

Have mercy on all sinners, &c. *as in the fifth Petition.* Our father. Hail Mary. I believe.

PART III. *Begin as before, saying:* In the name of Jesus, let every knee, &c.

The eleventh Petition.

Jesus, Jesus, Jesus, } grant me grace to avoid
Jesus, Jesus, Jesus, } ill company.
Jesus, Jesus, Jesus, }

JESUS, grant me grace to avoid ill company ; or if I chance to come among such, I beseech thee, by the merits of thy uncorrupt conversation among sinners, preserve me from being overcome by any temptations to mortal sin.

Cause me, O blessed Lord, to remember always with dread, that thou art present, and hearest, who wilt take an account of all our words and actions, and wilt judge us according to them.

How dare I then converse with slanderers, Lare, drunkards, or swearers ; or with such whose discourse is either quarrelsome, dissolute, or vain.

Represent in me, dear Jesus, all inordinate
O affection

affections to carnal pleasure, and to the delight of taste; grant me grace to avoid such company as would blow the fire of those unruly appetites.

Thy power defend, thy wisdom direct, thy fatherly pity chastise me, and make me live so here among men, that I may be fit for the conversation of angels hereafter.

Have mercy on all sinners, *as at first*. Our father, &c. Hail *Mary*, &c.

The twelfth Petition.

Jesus, Jesus, Jesus, } grant me grace to call
 Jesus, Jesus, Jesus, } on thee for help.
 Jesus, Jesus, Jesus, }

JESUS, grant me grace in all my necessities to call on thee for help, faithfully remembering thy death and resurrection for me.

Wilt thou be deaf to my cries, that wouldst lay down thy life for my ransom? or canst thou not save me, that couldst take it up again for my crown?

Whom have I in heaven but thee, O my Jesus, whose blessed mouth has pronounced, *Call to me in the day of trouble, and I will deliver thee.*

Thou art my sure rock of defence against all sorts of enemies; thou art my ready grace, able to strengthen me to every good work.

Therefore in all my sufferings, weaknesses, and temptations, I will confidently call to thee; hear me, O my Jesus, and when thou hearest, have mercy.

Have

Have mercy on all sinners, &c. *as before.*
Our father, &c. Hail Mary, &c.

The thirteenth Petition.

Jesus, Jesus, Jesus, } make me persevere in
Jesus, Jesus, Jesus, } virtue.
Jesus, Jesus, Jesus, }

JESUS, make me persevere in virtue and
good life, and never give over thy ser-
vice, till thou bringest me to my reward in
thy kingdom.

In all pious customs and holy duties, in
my honest and necessary employments, con-
tinue and strengthen, O Lord, my soul and
body.

Is my life any thing but a pilgrimage on
earth, towards the new Jerusalem, to which
he that sits down, or turns out of the way,
can never arrive?

O Jesus, make me always consider thy
blessed example; through how much pains,
and how little pleasure, thou didst press on
to a bitter death; that being the way to a
glorious resurrection.

Make me, O my Redcemer, seriously
weigh those severe words of thine, *he only
that perseveres to the end, shall be saved.*

Have mercy on all sinners, &c. *as before*
Our father, &c. Hail Mary, &c.

The fourteenth Petition.

Jesus, Jesus, Jesus, } grant me grace to fix
Jesus, Jesus, Jesus, } my mind on thee.
Jesus, Jesus, Jesus, }

JESUS,

JESUS, grant me grace to fix my mind on thee, especially in time of prayer, when I directly converse with thee.

Stop the motions of my wandering head, and the desires of my unstable heart; and suppress the power of my spiritual enemies, who endeavour at that time to draw my mind from heavenly thoughts, to many vain imaginations.

So shall I, with joy and gratitude, look on thee as my deliverer from all the evils I have escaped; and as my benefactor, for all the goods I have ever received, or can hope for.

I shall see that thou art my only good, and that all other things are but means ordained by thee, to make me fix my mind on thee, to make me love thee more and more, and by loving thee to be eternally happy.

O beloved of my soul, take up all my thoughts here, that my eyes abstaining from all vain and hurtful sights, may become worthy to behold thee face to face in thy glory for ever.

Have mercy on all sinners, &c. *as before.*
Our Father, &c. Hail *Mary*, &c.

The fifteenth Petition.

Jesus, Jesus, Jesus, } give me grace to order
Jesus, Jesus, Jesus, } my life towards my
Jesus, Jesus, Jesus, } eternal welfare.

JESUS, give me grace to order my life towards my eternal welfare, heartily intending, and wisely designing, all the operations

tions of my body and soul to obtain the reward of thy infinite bliss, and eternal felicity.

For what else is this world, but a school to breed up souls, and fit them for the other; and how are they fitted, but by an eager desire of enjoying God, their only end?

Break my froward spirit, O Jesus, make it humble and obedient: grant me grace to depart hence with contempt of this world, and a heart filled with joy at my going to thee.

Let the memory of thy passion make me cheerfully undergo all temptations or sufferings here for thy love, whilst my soul breathes after that blissful life, and immortal glory, which thou hast prepared in heaven for thy servants.

O Jesus, let me frequently and attentively consider, that whatever I gain, if I lose thee, all is lost: and whatever I lose, if I gain thee, all is gained.

Have mercy, &c. *as in the fifth Petition.*

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